PAM.
MISC.
1500

MARCH OFFERING MANUAL

THE TIME

OFFERING FOR FOREIGN MISSIONS

FOREIGN CHRISTIAN MISSIONARY SOCIETY

A. McLEAN, *President*

Box 884 CINCINNATI, OHIO

IMPORTANCE OF MARCH OFFERING

It would be difficult to overestimate the importance of the March Offering for Foreign Missions the first Sunday in March.

1.—It is important to the churches themselves. Their very life and future usefulness depend in a large measure upon their attitude toward this question.

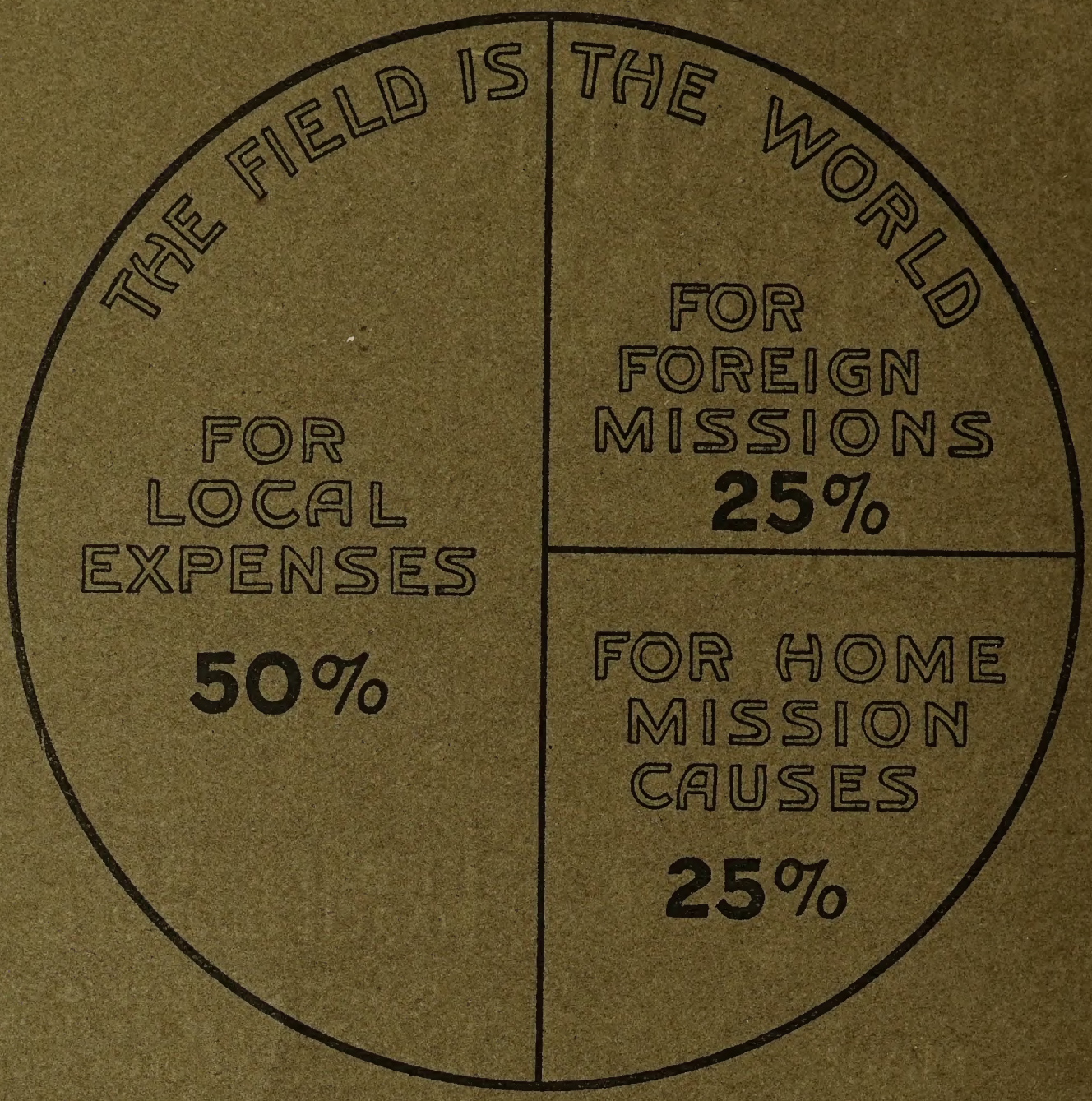
2.—Whatever may be the method of the church for Missions during the year, March 7th should be a day of emphasis, and information, and inspiration for Foreign Missions.

3.—The work of the Foreign Society is now larger in the regions beyond than at any former period, and its obligations are correspondingly increased.

4.—The reports of our Commission to the mission fields bring to us a clear and distinct voice for an immediate advance in all Asia. Not to heed this voice would be sheer shortsightedness.

Please order your March Offering supplies to-day, and begin a thorough preparation for a great offering.

A Missionary Ideal for the Local Church



"As much for others as for ourselves"

The goal embodied in the diagram above is one of the slogans of the Laymen's Missionary Movement, and all over the world churches are striving to reach this ideal. Some have reached it and others have gone beyond. No one can deny that a church should do as much for others as for self.

It is perfectly reasonable that 50% of the amount given for Missions should be spent for Foreign Missions for the following reasons:

1. It is the ratio quite generally recognized in nearly all the larger religious bodies of America. The Methodist church gives about 50% for Foreign Missions, and this is true of the Presbyterians. The Baptists, 55%, and the Congregationalists more than 50%.

2. We believe the ratio for Foreign Missions is only fair because of the great scope of such work. The Foreign Society does on the foreign field what all of our societies do for the homeland.

3. We believe the allotment of 50% is no more than just, because of the largeness of the Foreign Missionary enterprise.

4. Besides more than $10,000,000 our people expended all told in America last year, we also invest our lives here.

A FOREWORD

The March Offering Manual has come to be a necessity. The preachers and other leaders expect it.

It has been the aim of the Foreign Society to make this issue as good as the best. It will be found full of valuable information and meaty things about the world-task. It has cost much labor and pains in its preparation.

The Manual has been divided into parts for proper classification and for greater convenience.

This document will repay a careful and thoughtful reading. It embraces a vast amount of information. We believe it will help the March Offering.

The article in Part C, "The Missionary Enterprise Criticised," is one of the strongest missionary documents we have ever published. Do not fail to read all of it.

Our medical work on the foreign field is quite fully set forth. A much larger work is being done than many of the friends have supposed.

Altogether, it is hoped this Manual will awaken thought, stimulate interest, and insure larger returns from the March Offering for Foreign Missions the first Sunday in March.

Let us express the hope that this Manual will be filed for future reference.

PART I

The Foreign Christian Missionary Society

As goes the preacher, so goes the March Offering.

Last year Africa led all the countries in which the Society does work in the number of conversions. The number of baptisms was 1,034.

The preacher is the key-man in the March Offering.

The total number of additions last year was 2,729.

This is the fortieth year of the history of the Society. Let us celebrate the year by a great advance movement.

If the preacher is a missionary man, the church will be a missionary church.

During the past thirty-nine years the Society has received and expended $5,738,196. This small amount has planted New Testament Christianity in all the fields in which we are doing work. It is a great showing. And our churches are far stronger at home because of what they have done abroad.

Please let no church fail to observe the March Offering the first Sunday in March. We must not give up this day for world-wide evangelization. The churches must be taught and inspired for the task before them.

In 1876 only thirty of our churches contributed to Foreign Missions, and they gave only $20. Last year 3,187 churches gave $141,604. This is growth. The advance must be continued.

Much of the success of the day will depend, of course, upon the preparation put into it.

Our first and most insistent appeal is to the preacher.

Last year the receipts amounted to $464,149, a gain over the previous year of $29,965. There has been a gain every year for fourteen years, except one. The receipts have more than doubled in ten years. During the past five years the receipts have increased $103,037, or an average of more than $20,000 per year.

Do not forget the 181 missionaries far out on the heathen field.

It is time to prepare for the March Offering.

How the years do fly! How the work does grow!

Do not fail to observe the first Sunday in March as a day devoted to Foreign Missions in your church.

Order the March Offering Envelopes, the Pastoral Letters, and all necessary supplies. They are furnished free of charge.

Hold a Foreign Missionary Rally in your church.

See that a thorough canvass is made in your church. See every member.

WHY TAKE THE MARCH OFFERING?

We take the March Offering for the following reasons:

(1) Our Lord waits yet "to see of the travail of his soul and be satisfied."

(2) He told his disciples to go into all the world and preach the gospel to every creature. This was his last command and has the authority of his life and love back of it, and it must be obeyed.

(3) Multitudes of those for whom he died have never heard of him, and they cannot believe in him of whom they have not heard.

(4) We believe that if the church is faithful, the difficult task can be accomplished, for the Book of God is pledged to this victory in a thousand promises.

(5) We believe that the only way to do great things on the mission field is for the churches to co-operate and put their offerings together. One church cannot well build a hospital or a college, or establish a mission station.

(6) We believe that "the light that shines farthest shines brightest near home."

Nashville, Tennessee. Carey E. Morgan.

WHY I OBSERVE THE MARCH OFFERING

Wm. Ross Lloyd

(1) It is supreme in the heart of Father, Son, and Holy Spirit—Heaven's Goal.

(2) It is the supreme need of the church for her own growth Harmony. Healing, unity, and inspiration to the unsaved at home.

(3) It is the supreme need of myself as a faithful steward. I am debtor, teacher, recruiter, financial agent, or a hypocrite.

(4) It is the supreme need of one billion men, women, and children, unutterably pitiable and helpless, who cannot wait an hour.

(5) It is the supreme need of the unborn billions to prepare for their advent into Christian homes.

(6) It is the supreme need to "hasten the coming of the day of God" and to stop all sorrow in the whole earth.

(7) It is the supreme joy of our departed loved ones and all "spirits of just men made perfect in heaven" to know that you and I are doing this supreme work. World-wide evangelization is the one topic on the "golden streets."

(8) It will be my supreme regret in eternity if I neglect this supreme opportunity to work at this supreme task.

THE VALUE OF A COLLEGE LIVING-LINK

Intro. 1. We are the only Living-link school among us.
Notice 2. The Living-link idea is growing in power.
3. This indicates that it is considered beneficial.

I. What is the General Value of a Living-link?

1. It brings the missionary and his supporters into closer touch.
2. This touch is personal and definite, and therefore more powerful.
3. It also makes possible more definite information both ways.
4. It makes supporters and missionary realize more vividly their responsibility.
5. It enables the supporters to choose their own representative.
6. It is special and therefore more intense along all lines.

II. What is the Value of a College Living-link?

1. Those students as a class will be leaders in their respective churches.
2. They come from many churches and therefore can spread the benefits more widely.
3. It plants a great idea in the most fertile soil.
4. It plants the idea at the most propitious time.
5. It preoccupies the ground and prevents worldliness.
6. It bends the twig in the right direction.
7. It furnishes a worthy and general bond of union—College Spirit..

Con. 1. The college Living-link is the most important Living-link.
2. All our colleges could be and should be Living-links.
3. Prayerful consecration, preparation, and effort will secure the desired result.

Prof. H. L. Calhoun.

Lexington, Kentucky.

FOREIGN SOCIETY

Gains Last Year

GAINED—Medical Treatments, 20,848.
GAINED—Schools, 8.
GAINED—Churches, 7.
GAINED—Church Membership, 993.
GAINED—Sunday-schools, 58.
GAINED—School Membership, 839.
GAINED—School and Medical Fees, $2,484.
GAINED—Church Buildings, 11.
GAINED—Contributing Churches, 65.
GAINED—Contributing Sunday-schools, 71.
GAINED—Personal Gifts, 322.
GAINED—In Amount of Personal Gifts, $1,175.
GAINED—Miscellaneous Receipts, $23,745.
GAINED—New Living-links, 28.
GAINED—Total Receipts, $29,965.

EFFICIENCY

Business Efficiency to be Consecrated to God's Service:

Exodus 18: 25: And Moses chose able men out of all Israel, and made them heads over all the people.

Exodus 36: 1: And Bezalel and Oholiab shall work, and every wise-hearted man, in whom Jehovah hath put wisdom and understanding to know how to work for the service of the sanctuary, according to all that Jehovah hath commanded.

Luke 12: 42: And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household.

"The reason," says Dr. John R. Mott, "why so many churches accomplish so little for the world's evangelization is because they have no adequate plan and because they have not enlisted the leadership of men combining business sense and missionary spirit."

The late Mr. John H. Converse, of the Baldwin Locomotive Works in Philadelphia, very truly said: "When business men apply the same energy and intelligence to the work of missions which govern in their commercial ventures, then the proposition to evangelize the world in this generation will be no longer a dream."

Dr. Munger has said that "there is no better test of a minister's character and ability to carry on and lead a parish than in the way in which he manages its charities."

PREPARATION FOR THE MARCH OFFERING

1. Realize its Importance.—Nothing is more vital to the success of missions than that pastors and leaders shall put the question of world-evangelization in its right place in the church. In the light of Christ's last words to his disciples, it is hardly imaginable that he would place a local church's relationship to world-wide missions anywhere but at the very front of its endeavor. If Foreign Missions bulks large in the thought of pastor and people, the offerings on which Foreign Missions depends will bulk large also.

If this work is relegated to a little corner of the church's life, in thought and emphasis, the offering will be fully as puny as the conception of the task. The March Offering for Foreign Missions is the opportunity of the people to carry out Christ's supreme command to go into all the world and preach the gospel to every creature. To fail to realize the importance of this opportunity is to handicap both Christ and the giver. Let the pastor read and ponder and absorb great literature on God's world and God's work, and let the Bible be to the front in it all.

2. Create an Atmosphere.—People will not give self-forgetfully "off a cold collar." If saving the world is the biggest thing in this world, every church ought to be electric with the world-passion of Jesus. There is an atmosphere that loosens heart-strings and purse-strings—fill the church with it. Begin and end with prayer. Preach, teach, talk, and get others to talk. There is no better way than to get a little group of people around you who want to follow Jesus's program, and pray and talk with them about the task. They will be a wall of fire about you, burning in and burning out. The whole church will feel the impact of such an inner circle.

Get others besides yourself to talk about Foreign Missions in public, and to pray likewise. Make no apologies, do no begging, banish all cant. Stand out before the people with tenderness and boldness, and help them to see that there is no compromise in the church's platform. Preach missionary sermons, tell missionary stories, array missionary facts, proclaim missionary victories, challenge the people to share in the greatest task on earth. Sear the souls of the people with the horror and ignorance and pitiful need of pagan fields, and then flash before them the mighty victories of God as he walks and works in these distant lands.

3. Make Worthy Plans.—How often men have preached that the supreme task of the church was to evangelize the

world, and then taken the offering with less planning than that exercised in a Sunday-school picnic. If it's the biggest task, then lay the biggest plans. Will Christ be pleased at big missionary sermons when the plans for the offering are on a miserable vest-pocket contribution basis? When Billy Sunday goes to a city for an evangelistic campaign, the churches are alive with plans three months in advance. Is a church's share in a local evangelistic campaign of any more importance than a church's share in world-wide conquest? Do not most of us fail right there? Are our plans on a par with our preaching? Organize committees, distribute literature, present facts, show the people what they are doing and what they might do.

Do not fail to send out pastoral letters and envelopes with the names of the people on them. Take everybody into your confidence, and take nothing for granted. Work, and have others working for a record attendance on the first Sunday in March, and lay plans to reach every one who does not attend. It is well to get some of the best people pledged in advance in a generous way, and then use their pledges as an incentive to others. Lay your plans as carefully as you would for church dedication or a great evangelistic campaign, and then try and bring the working abreast of the planning.

4. **Execute.**—The March Offering day can be made a day long to be remembered. It should be a spiritual day, a happy day, and a decisive day. Don't preach too long. Mark Twain told of being moved to give $100 for Foreign Missions early in the pastor's burning appeal. But the sermon lasted so long that it lost its point, and the listener gradually suffered reversion, until he finally stole ten cents from the plate when it was passed.

Have everything conveniently arranged, so that the offering can be smoothly and quickly taken. Make it easy with pencils and pledge-cards for people to subscribe if they have not brought the money. Best of all, make an Every-Member Canvass, reaching those in attendance for pledges as far as possible, and then, through a strong committee, follow up the work until every one is faced with a personal appeal to support the great work. On the offering day study to make not only the preaching effective, but also the songs and the whole service. Send the people away feeling that a great obligation has been faced in a worthy way, and with the assurance that if Christ has not had his way in their hearts it is no fault of theirs.

MOTIVES FOR THE MARCH OFFERING

1. A Gracious Gratitude.—If our people were filled with deep gratitude for God's wonderful gift of the gospel, our contributions for Foreign Missions would flow like water. The whole plan for the offering should be set on the foundation of thanksgiving. If hearts are overflowing with gratitude there can be no begging—gifts will come as an expression of joy. The Bolenge, Africa, Christians bring their missionary gifts as a thank offering. Remind the church that they are all the product of missions and that all good things in our lives and times come from Christ. A gracious gratitude to God will open deep fountains of giving.

2. The Wondrous Success.—This is a motive to giving of tremendous appeal. Missions is the most successful enterprise known. To deny it is to deny the evident working of God. This is the united testimony of more than 24,000 missionaries now living, the testimony of all the missionaries who have lived in the past, the testimony of kings, of presidents and diplomats, and statesmen. It is the testimony of millions of men and women now enjoying Christian privileges and Christian hope, that once sat in darkness. Appeal to the motive of success by telling the story of our Congo mission. The same ratio of growth here in America last year would have given us 400,000 converts. Recite the victories of the Philippine Islands, where last year with a meager force we baptized almost 1,000. Think of more than 800 native workers, of more than 5,000 in our schools, of our wondrous hospital work, and of nearly a million dollars' worth of property acquired. Look where you may and the facts of success overwhelm us.

3. The Appeal to the Heroic.—How the self-forgetful sacrifice of R. Ray Eldred and wife in Africa, and of James Ware and Mrs. Ethel Garrett in China shames our penuriousness! The last word Mr. Eldred said to the little church at Longa before starting on his long trip was, "Count no cost too high for Africa." He sleeps beneath the jungle trees of the equator, but his dauntless spirit challenges us to be men on March 7. Is service to be cheaper than money?

Are we to hold our coin more precious than he did his life? It is a deaf ear, indeed, that cannot hear the call of distant Tibet as it is voiced in the sacrifice of Dr. Susie Rijnhart and Dr. Z. S. Loftus. The graves of G. L. Wharton in India and Charles E. Garst in Japan send their white challenge to the souls of men in this soft age. All that is dear and sacrificial in our past missionary history demands that we shall be honest with God and with ourselves on the first Sunday in March.

4. **The Constraining Love of Christ.**—This motive overtops all others. Here is the supreme test. If we do not respond to the love of our Lord, then our souls are dead indeed. Let us not hide from the truth, but face it. If our people are not constrained by the love of Christ to carry out his program, we have forfeited our right to exist and have sunk to a low tide in our Christianity. Would we know the secret of worthy missionary giving? Let us open our souls to the constrained love of the Nazarene. As we see His marred face, his wounded body, and his broken heart, all suffered in our behalf, will we dare place in his wounded hands an unworthy gift for the work which cost him his life?

5. **The Missionaries Depend Upon Us.**—Our brethren on the mission fields are prayerfully and anxiously looking to our churches March 7. Their larger plans for a forward movement depend upon what we do. Their hearts are burdened with programs for enlargement. Forward is their slogan! They are hampered on every hand for lack of funds. Their hearts are on fire to plant more churches, to organize more Sunday-schools, to support more orphans, to enlarge and equip their hospitals, and to plan more day schools. They long to go into places where the gospel has never been preached. They long to plant the banner of the cross on virgin soil. They would not be worthy of their high calling if they did not have the vision of great conquest. The call for advance everywhere is most imperative. The missionaries beg for more helpers. They stagger under the weight they are carrying. They can be relieved by an increased force. Our promises as churches are at stake. We must not forfeit the confidence of the missionary. Failure at home will court failure on the fields. Every indifferent church, every forgetful member, every neglectful preacher helps to discourage the brave missionary at the forefront of the contest with heathenism.

FORWARD!

"Any way so that it is forward," said Livingstone. This should be a slogan for our churches now. Forward! This is our Lord's command. On from Jerusalem to the ends of the earth. This was his program for the ages. He never thought of his church contenting itself with quietness and luxury and ease and selfishness.

The call to advance with him is now most imperative. All doors are open. The whole field is known as never before. The languages of the earth are mastered. There are no more far-away places. All the world is one neighborhood. All mankind is now a community. Electricity has eliminated distance and time. A whisper in Washington is heard in Peking and Tokyo and Bombay. The paper published in Boston is read around the earth.

All peoples are coming to be one people. A congress of the world and a court of nations are at hand. There is more and more a world-consciousness. Every part of the world recognizes every other part. Never before a time like this. It is a day for big men, for large thinking, for an expanded program. Religious toleration is well-nigh universal. False religions are perishing. They wither in the light of the cross and in the atmosphere of the modern world. Pagan faiths are passing. All the world is stirred with new life. Jesus came to give life. Heathen nations are awakening from the slumber of ages. China is emerging from age-long darkness into light. India begs for knowledge and guidance. Africa is a land of opportunity. Her big, black hand stretches out for mere crumbs that fall from the tables of Christian nations. The world is more open to the gospel than to business or modern inventions. Men everywhere are incurably religious, and ask for the bread of life rather than food for the body.

The present world situation is a challenge to every disciple. He dare not draw back. To stand still is disloyal.

To hesitate is treason. Forward is the emphatic word. Forward with Christ, our glorious Leader! Let this be our slogan in these March Offering days. Send the word down the whole line. Forward with the old gospel. That gospel is the same forever. It is the power of God unto salvation in all ages, in all climes. It meets the cravings of the heart. It is designed for every man, everywhere. Forward by way of the upper room. Forward upon our knees. Nothing can equip us but prayer.

Forward together! All with one accord. Every member on the firing line. Encourage the men in the forefront of the battle. Hold up their hands. Bring up the reserves! Bring them out of the barracks to the battle! The whole army must fight as one man. To meet the crisis of the hour let no man run away.

Forward in hope. The men who win are the men who stand on the heights with their faces toward the morning. Pessimism is unchristian. Never such an optimist as Jesus. When the world was all dark he saw Satan fall like lightning from heaven.

Forward with our missionaries. We must not leave them alone. Two went down to death last year. They need every word of cheer we can give them. If we fail in the March Offering we break faith with the soldiers at the front. We must share their burdens. They stagger under the weight they carry. Every ounce we lift will help them so much. Forward, heart to heart, shoulder to shoulder, hand to hand. Forward, the whole company—the missionaries, the preachers, the churches, the business men.

Let Forward be the slogan March seventh!

STUDENTS IN THE MARGARET K. LONG GIRLS' SCHOOL, TOKYO, JAPAN.

This is the High School class graduated from this great institution for the year 1914. Beginning at the right is Miss June Kawai. She is the daughter of one of our early Christians in Japan. The next is Miss Sakao Nikaido, who is the daughter of one of our Japanese pastors. And the next is Miss Momoyo Takahashi, who was for some time a day pupil. And the fourth is Miss Sumi Miyazaki, who is the daughter of one of our former pastors in Japan. We are all naturally very proud of this splendid group ready for Christian service. It is the opinion of a large number that these young women are worth converting and worth educating. And the missionaries in Japan feel that they will be very useful in spreading abroad a knowledge of the Word of the Lord.

PART II

ABOUT GIVING

THE PRIVILEGE OF GIVING

Human selfishness defeats its own ends. He who refuses to give himself for others, who closes the petals of his charity and withholds the fragrance of his sympathy and love, finds that he loses the very thing he tries to keep. The springs of his manhood dry up. His finer nature becomes atrophied. He grows deaf to the cries of help from his fellow men. Tears that never are shed for others' woes sour to stinging acids in his own heart.

Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections, and you become a moral paralytic. But the moment you open wider the door of your life and, like the rose, send out without stint your fragrance and beauty, you let the sunshine of life into your own soul.—Arthur Fischer.

HE IS DEAD

"He is dead whose hand is not opened wide,
To help the need of a human brother;
He doubles the length of his life-long ride
Who of his fortune gives to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die."

WHAT WILL YOU DO?

There are souls in China, Japan, and Africa who need Jesus Christ as much as you do, and they can never be happy here or hereafter without him. What can you do to help them to know your Christ? The church asks every member to give as God has prospered him; to give systematically at least once a week. We ought not to give less than the tenth of our income. Just now there are special opportunities to send men and women who are willing to give up country and home and friends for Christ's sake, to meet the emergencies in Japan, China, and Africa. Are you willing to make a sacrifice and send them?

SERMON OUTLINE

ABOUT GIVING

Text: 1 Cor. 4: 2.

1. Unostentatious.

   Matt. 6: 3, 4. "When thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seest in secret shall recompense thee."

2. Cheerful.

   2 Cor. 9: 7. "God loveth a cheerful [a hilarious] giver."

3. Liberal.

   Luke 6: 38. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete it shall be measured to you again."

4. Sacrificial.

   2 Sam. 24: 24. "Neither will I offer burnt-offerings unto Jehovah my God which cost me nothing."

5. Systematic and proportionate.

   1 Cor. 16: 2. "Upon the first day of the week let each one of you lay by him in store, as he may prosper."
   Deut. 16: 17. "Every man shall give as he is able, according to the blessing of Jehovah thy God which he hath given thee."

While no hard and fast proportion is fixed under the New Covenant, certainly the obligation cannot possibly be less under the gospel than under the law.

Preach a sermon upon the highest motives in giving. It is a great theme.

The love of money is as old as the race. The scramble for money has always been widespread and furious.

Juvenal said: "No temples have been erected to the goddess of money, but her majesty is the most sacred of all."

A MEETING OF THE COINS

An allegory has been published telling of a "special meeting of coins" held in the collection plate. The pennies attended in large numbers, the nickels were well represented. The chairman, a nickel coin, was understood to have attended collection-plate meetings in every part of the country. Several dimes, even quarters, stated that although they had been in the habit of fattening collection meetings with fair regularity, they had lately been so much employed at the cinematograph shows on Sundays that they, too, found it increasingly difficult to be at the collection. One five-dollar bill wrote that he was so incessantly required at the golf club that he had retired from collection-plate duties, but hoped occasionally to send one of his half-brethren in his place. A telegram was received from A. Cheque, Esq.: "Fully prepared to come, but detained to settle a motor car transaction." A three-cent piece, who had been sitting unnoticed between two nickels, said he had been brought to the meeting by a poor widow who, though she could hardly spare his services, gladly gave him up out of love.

THE SCRIPTURAL RULE OF CHURCH FINANCE

(1 COR. 16:2)

WHY **Everyone?**

MORE GIVING, GIVE MORE
FURTHER IMPRESSION IMPOSSIBLE WITHOUT EXPRESSION.
EVERY ONE NEEDS THE GRACE WHICH GIVING GIVES.

WHY **Every Week?**

GOOD BUSINESS: GIVING MORE FREQUENTLY.
GIVE MORE STILL.
GOOD RELIGION: GIVING IS AN ORDAINED
PART OF WORSHIP.

WHY A PART OF **Everything?**

EXPRESSES GRATITUDE FOR GOD'S BOUNTY.
PARTNERSHIP IN WORLD'S REDEMPTION.
MEETS REQUIREMENT OF CONSTANTLY RECURRING
RECOGNITION OF GOD'S OWNERSHIP OF ALL.
SECURES HIS PROMISE, "HONOR WITH FIRST-
FRUITS—SO." (PROV. 3:9)

The Every Member Canvass. "Millions in it."

HOW IT IS DONE

MISSIONARY COMMITTEE

First of all and always a Missionary Committee. This Committee, which should never be fewer than three in number, should be carefully selected with reference to their enthusiasm for missions and their fitness for leadership, and, together with the pastor, should have general charge of the campaign.

THE CANVASSING COMMITTEE

The Canvassing Committee should be selected by the Missionary Committee, but need not be confined to its membership. Indeed, ordinarily, we should advise that from ten to fifteen per cent of the congregation be utilized in making the canvass. Great care should be taken in the selection of the members of this Committee, and when the Canvassing Committee has been selected we strongly recommend that on public announcement of their names they should be called forward and presented to the congregation, while the pastor offers a prayer of consecration by which they shall be set apart to their work.

BEST MEN REQUIRED

There is no greater work than the evangelization of the world. The biggest commercial and industrial enterprises should not be given precedence over this still larger undertaking.

The late Justice Brewer, of the Supreme Court of the United States, worked enthusiastically in the personal canvass of his own church.

ORGANIZE AT ONCE

The members of the Every-Member Canvass Committee should meet as soon as possible after their appointment for preliminary organization. There should be at least one meeting a week for prayer and conference during the campaign.

HAVE SUBSCRIPTION CARDS READY

Subscription cards and duplex envelopes should be ordered at once, so that there may be no delay when your canvassers are ready for work.

A SUNDAY AFTERNOON

Let the canvassers go two and two, and make the whole canvass in one Sunday afternoon, from 2 o'clock to 6 o'clock.

ASSIGN NAMES JUDICIOUSLY

The membership list should not be divided geographically, but by voluntary selection. This method provides for the consideration of all personal and business relations that will make the canvass in the main congenial to both the canvasser and those canvassed.

MAKE PLEDGES FIRST

The members of the Canvassing Committee should decide upon the amounts they will give per week to missions before beginning the canvass. When conviction has found definite expression in the life of the canvasser, his appeal will have greater weight with the one canvassed.

GO TWO BY TWO

The Canvassing Committee should go out in pairs. This is the apostolic method, and has worked so well that we strongly recommend it. It will be well for an experienced man to take with him one of the younger members. This has a large educational value.

POINTS FOR EACH INTERVIEW

The following are among the points that may well be remembered by the canvasser in connection with each visit:

(a) Equip yourself with subscription cards and, if possible, with the sample of the Duplex Envelope.

(b) Pray for the one you are to canvass prior to the interview that he or she may be led to a full surrender to Christ and to his plan for the world.

(c) Realize that the money offering which is needed can only come as an expression of interest on the part of the individual whom you are seeking to enlist. Seek, therefore, to enlist his interest as well as to secure his subscription.

(d) Avoid arguments so far as possible. Be ready to give information.

(e) Distinguish between sincere and insincere objections, and handle them accordingly.

(f) Do not agree to a postponement without a definite agreement as to when you will return with the cards. Do not leave the cards or accept a promise that they will be filled and returned to you by mail. If you were selling a house you would not leave the contract and permit the buyer to fill in the price as he pleased. Always be present when this transaction is done.

(g) Note on the blank pages at the rear the name of the objector, with any reason which may be given for not contributing. The objection may be met subsequently with suitable missionary pamphlets and by other methods carefully planned to this end.

UTILIZE PASTOR'S EXPERIENCE

The experience of the pastor should be utilized. Through long experience he has doubtless located most of the difficulties and objections that are urged by people who do not contribute, or who contribute inadequately to the missionary cause. He can render important service in coaching the canvassers.

LARGE SUBSCRIPTIONS NOT ALWAYS MOST IMPORTANT

It is not necessary nor always advantageous to begin the canvass with the largest subscribers. One of the most successful and deeply spiritual money-raisers in America began a successful canvass for the missionary offering by going to the poorest member of his church, a woman who was in part dependent upon charity. By a distinct personal sacrifice she was able to save and contribute five cents per week, and had great joy in making this weekly contribution.

FRIENDS AND CHILDREN

There is no sufficient reason why friends to the church may not properly be solicited for the work of world redemption. Give them a share in this glorious enterprise. Allow the children also to contribute.

HAVE DEFINITE TIME LIMIT

Aim to have the whole canvass completed during one Sunday afternoon.

The Committee may canvass for both missions and current expenses if the church so decides, and thus make the one canvass for the year do. If the local expenses, however, are being met, then the canvass should be for missions only.

REPORT TO THE CHURCH

Let a report of results be made to the whole church at the evening service following the canvass. The whole evening should be given to it.

CANVASS ABSENT MEMBERS

If there are some who, on account of illness or absence from the community, cannot be seen, arrange to secure their pledges through correspondence. Let your ideal be EVERY MEMBER A SUBSCRIBER TO THE GREATEST ENTERPRISE IN THE WORLD!

WHAT THEY SAY

A pastor says: "It is my candid opinion that the Every-Member Canvass is one of the biggest movements that has ever struck the church life of our city."

"It stimulates the spiritual life of the men."

"It has given to the canvassers a vision of the greatness of the task which Christ has committed to his church."

One church reports an increase of 400 per cent in their missionary pledges.

J. H. Goldner, pastor Euclid Avenue, Cleveland, Ohio, whose church made the every-member canvass and increased the income twenty-eight per cent, says: "Each week a fixed percentage of the money paid into the church treasury is transferred to the missionary treasurer and sacredly used for its intended objects. We would no more think of using this money for local expenses than we would think of embezzling. Each month the C. W. B. M., A. C. M. S., F. C. M. S., and O. C. M. S. receive their checks as regularly as the minister or the janitor receives his.

THE EVERY-MEMBER CANVASS

An Every-Member Canvass properly conducted results in increasing both the number of givers and the amounts given. Thus in one church of 1,400 members the number of givers was increased from 188 to 889. In the Pomona church the number of givers was increased from 176 to 425. In the Norwood church an Every-Member Canvass resulted in an increase of 100% in the number of givers for missions, an increase of 50% in the amount pledged, and at the same time an increase of 75% for current expense. An Every-Member Canvass was made in twenty-two Methodist Episcopal churches in Buffalo, with the result that their offerings were increased 127%. In 1908 the Baptist churches in Toronto in an Every-Member Canvass increased their gifts from $23,000 to $55,000. Three years later another canvass was made and the offerings were increased to $82,147, which was an average of $9.20 per member. In the Every-Member Canvass in the United Presbyterian Church 75% of the churches were enlisted and the offerings for Home Missions increased 50%, for Foreign Missions 40%.

■ ■ ■

A Prayer

Almighty God, grant, we beseech Thee, that Thy Word may be preached in the earth, until all nations shall know the glorious truth of the one living and true God; and are called by Thy undying love back to Thyself, until at last the wide, wide world shall know the Father—God, and there shall be one flock, one Shepherd, one God and Father of all. Amen.

MISSIONARY GIFTS INCREASING

1. IN CANADA

Home and Foreign Missions

1909	$1,492,000
1912	2,500,181

2. THE UNITED STATES

Foreign Missions

1907	$8,449,693
1908	8,916,589
1909	10,086,216
1910	10,497,798
1911	11,030,715
1912	14,942,523
1913	16,230,000

God Wills:

That Every Creature

Be Given the Gospel.

That Every Christian

Help to Give the Gospel to Every Creature.

That Every Church

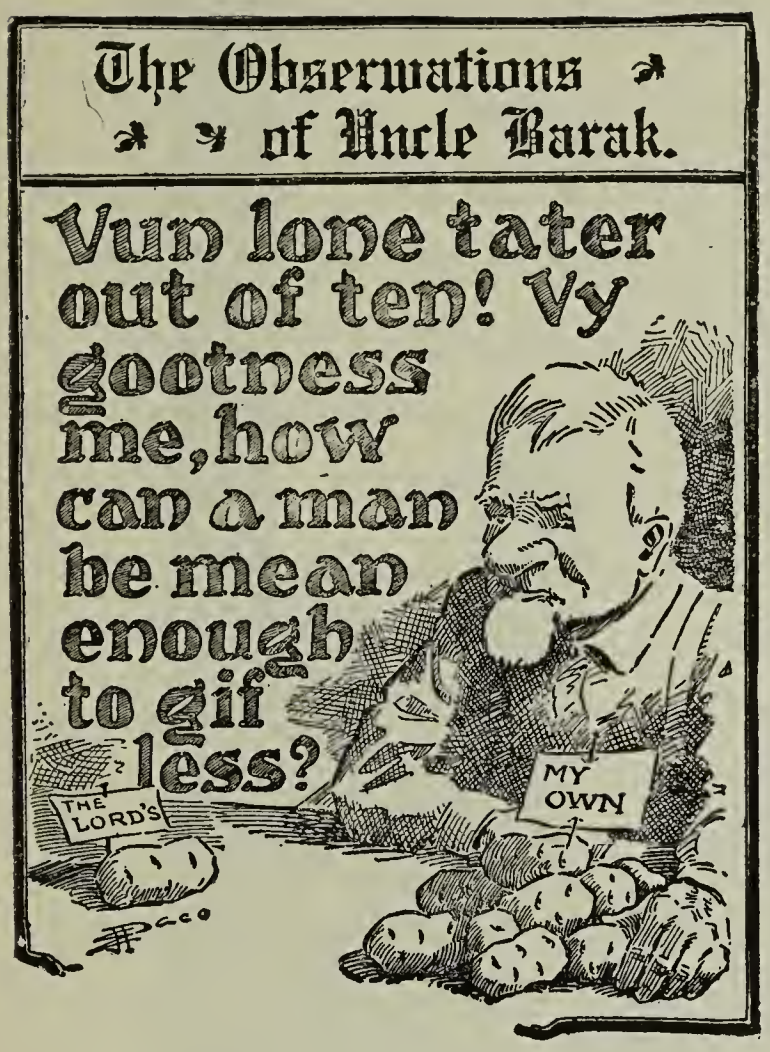
Be Made Up of Christians Who Will Help to Give the Gospel to Every Creature.

Paul's Plan of Church Finance

Periodic Upon the first day of the week	WORSHIPFUL HABITUAL PRAYERFUL CHEERFUL
Personal Let each one of you	EACH MAN EACH WOMAN EACH BOY EACH GIRL NO PROXIES NO MERGING
Provident Lay by him in store	FOREHANDED DELIBERATE THOUGHTFUL INTELLIGENT
Proportionate As he may prosper	GENEROUS CAREFUL RESPONSIBLE FAITHFUL
Preventive That no collection be made when I come	NO DEFICIT NO INTEREST ON LOANS NO WORRY NO RETRENCHMENT

This graphic plan of finance is recommended by the Laymen's Missionary Movement for adoption in every local church. This plan works if you work it. It will solve every financial difficulty.

The above is a fine sermon outline. Try it.


The Observations of Uncle Barak.
Vun lone tater out of ten! Vy gootness me, how can a man be mean enough to gif less?
THE LORD'S
MY OWN

The New Testament has much to say about money, for Christianity is a religion that deals with man where he lives.

John Ruskin said: "After hearing 2,000 sermons, I have not heard a single one in which the clear issue between God and mammon was presented to his hearers by the preacher."

Give is a great word. Christ gave it a new and a fuller meaning. Our Lord sanctified it.

THE EVERY-MEMBER CANVASS

INCLUDES LOCAL EXPENSES
AND BENEVOLENCES
COMMENCES ON A SUNDAY
COMPLETED WITHIN A WEEK
REPORTED THE NEXT SUNDAY
THOROUGHLY PREPARED FOR:

(A) **The People** INFORMED
FROM THE PULPIT
IN SERVICES AND SOCIETIES
BY LITERATURE DISTRIBUTED
LETTER EXPLAINING PLAN

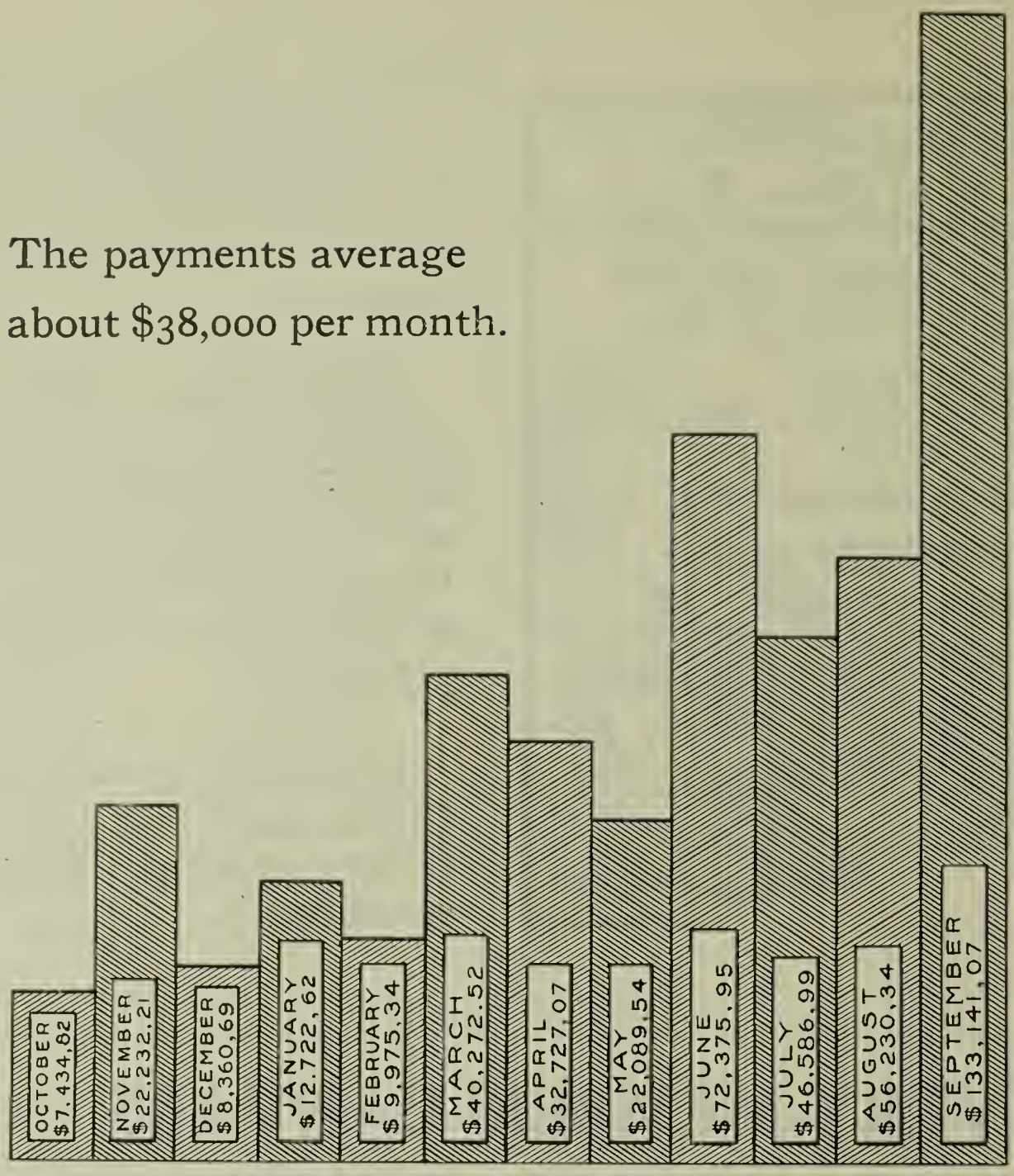
(B) **Supplies** PROVIDED:
CARD INDEX IN DUPLICATE
LITERATURE AND LETTER
SUBSCRIPTION FORM
SAMPLE OF ENVELOPE

(C) **Canvassers** COACHED
BOTH MEN AND WOMEN
SELECTED BY JOINT COMMITTEE
OBJECTIVES OF THE CANVASS

- (A) EXPRESS CHURCH'S INTEREST
- (B) INFORM OF WORLD-WIDE WORK
- (C) ANSWER OBJECTIONS
- (D) ENLIST IN SERVICE
- (E) SECURE SUBSCRIPTIONS

SET APART BY PUBLIC PRAYER
GOING TWO AND TWO
SUNDAY AFTERNOON
TO ALL WITHOUT DISTINCTION

The payments average
about $38,000 per month.



HOW THE MONEY CAME TO THE FOREIGN SOCIETY DURING 1913-14

This diagram explains why the work does not go forward faster. The receipts are irregular month by month. The Society is compelled to borrow money from October to March. Many do not send their gifts until September. Look at the diagram! There should be a steady stream from October to September. Let us try this year to level up the diagram somewhat. Please do not put your offering off until the last month. The every-member canvass and monthly remittances will help. If you have adopted the "Budget Plan," please forward every month.

TWO THINGS THAT SHOULD NOT BE MIXED

Quite often a pastor or church officer writes in that the missionary funds have been borrowed to help out on current expenses, and the money not having been returned, there is no missionary offering to send in. One can hardly imagine a more disappointing or dangerous missionary situation than the above. What right has any church Board or treasurer to take the money sacredly intended by the giver for missions and use it for any other purpose? It not only robs the missionary cause, but it robs the giver of his own freedom in giving to a certain cause. Besides, it takes no stretch of the imagination to prophesy what will happen to the missionary interest of such a church when the missionary givers discover their gifts have not been sacredly applied to the purpose intended. The sad procedure portrayed in the picture is more apt to occur in the church that employs weekly giving for missions or the budget plan than anywhere else. The remedy is a separate missionary treasurer to look as carefully after the missionary funds as the regular church treasurer looks after the local funds, and a monthly or quarterly remittance to the Missionary Society.

THE STORY OF A NICKEL

Yesterday he wore a rose on the lapel of his coat, but when the plate was passed to-day he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about and, finding the poor little nickel, laid it on the plate to aid the church militant in its fight against the world, the flesh and devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel!

On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought the change. A nickel for the Lord and a nickel for the waiter!

And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is he? Why, the man worships him as the Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel to support the church militant.

And what is the church militant?

The church militant is the church that represents upon the earth the triumphant church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he put his hand in his pocket and picked out the nickel and gave it to the Lord.

And the Lord, being gracious and slow to anger, and knowing our frame, did not slay the man for the meanness of his offering, but gives him this day his daily bread.

But the nickel was ashamed, if the man was not.

The nickel hid beneath a quarter that was given by a poor woman who washes for a living.

PART III

This article has been condensed from "Tourist Directory of Christian Work."

THE MISSIONARY ENTERPRISE CRITICISED

There are at least four classes of critics, as follows:

1. Those friendly to the work and see defects or think they do. Some of these criticisms are undoubtedly just and should be heeded. Others are based on misapprehensions and should call forth temperate and full explanations.

2. Criticism by those who are ignorant of the aims and motives and objects of the work. This is a large class. Many of these never saw mission work, never saw a missionary, and never read a missionary book.

3. Critics who oppose the essential character of missionary work. Some of these oppose Christianity in the homeland. They will never be silenced. They are inaccessible to the Christian argument. Their criticisms have been demolished over and over again.

4. Some criticisms come from conflicting interests. Those who sell rum in Africa or opium in China, or traffic in the purity of native girls, of course, object to missions. Almost every port city in non-Christian lands has dens of vice kept up by those who pander to the lowest passions. Men of this kind are, of course, virulent haters of missionaries.

Charles Darwin asserted that the foreign travelers and residents in the South Sea Islands who write with such hostility there are men who find the missionaries an obstacle to the accomplishment of their evil purposes. There are also native priests like the silversmiths of Ephesus, who find their craft in danger and circulate falsehoods regarding missionaries as plotters, etc. It is not uncommon in Chinese cities for placards to be conspicuously posted charging missionaries with boiling and eating Chinese babies.

SOME CURRENT CRITICISMS

1. "Missionaries are inferior men." The man who makes this objection simply knows that he does not know the missionaries, but that he is generalizing from some exceptional individual. There are undoubtedly missionaries who say and do foolish things, just as some of us at home do, and once in a while prove to be incompetent. Ninety-four per cent of the business men of the United States are said to fail at some time in their lives. Why, then, should a few missionary failures be deemed an adequate ground for condemning the whole class? Travelers and officials like Charles Darwin, Lord Lawrence, Sir Robert Hart, Hon. John W. Foster, Secretary Wm. J. Bryan, and Hon. Chas. Denby, and scores of others have borne high testimony to the worth of missionaries. Some of the strongest men in our brotherhood are in India, and China, and the Philippines, and Japan, and Africa.

2. "The converts are not genuine, but are attracted to the missionary in the hope of employment or support." There are about three million native communicants connected with foreign missionary churches, and the total number of native agents is about one hundred thousand, and many of them are paid either wholly or in part by the native Christians themselves. The number who are aided in any way by the foreigner is relatively significant. The great body of native Christians have no financial motive whatever for confessing Christ. Hon. Charles Denby, for thirteen years American Minister at Peking, China, has reminded the world that during the Boxer uprising the "Province of Chih-li furnished 6,200 Chinese who remained true to their faith in spite of their danger, suffering, and impending death." It is said that 15,000 converts were killed during the riots, and not as many as two per cent of them apostatized. In the face of these facts the old allegation that the Chinese converts are treacherous, venal, and untrue must be renounced. Let us not call them "rice Christians" any more.

3. "Missionaries are universally hated by the natives

while the ordinary foreigner is tolerated." This is grossly untrue. The missionaries are far more popular with the people than any other foreigners. They travel freely, unarmed and unprotected, and it is comparatively seldom that they are molested. When they are attacked, it is by a class of ruffians. The missionaries in the vast majority of cases are loved by the Chinese with whom they succeed in establishing intimate relation, and they are almost universally respected by all classes in the communities in which they are well known.

4. **"Missionaries make trouble for their own governments."** Hon. Wm. H. Taft, Ex-President, in an address in New York City, April 20, 1908, referred to this criticism and emphatically denounced it as unfounded.

5. **"Missionaries injure and denationalize their converts."** Christianity never injured nor denationalized any one. It simply made him a better man, more honest, more intelligent, more charitable, and more loyal to his own country. Why should it injure an Asiatic to stop worshiping demons and begin worshiping the true God; to renounce drunkenness, immorality, and laziness, and become a sober, moral, and industrious citizen? The fact is that native Christians in Asia and Africa are the very best element in the population.

6. **"Missionaries preach sectarianism instead of fundamental Christianity."** This is precisely what they do not do. There is far less sectarianism on the foreign field than at home. Denominational lines are often virtually obliterated. Where they are made prominent, the fault is usually with the home church.

7. **"There is much to be done in our own land, and charity begins at home."** A New York pastor said that we ought to give less for Foreign Missions and more for the conversion of "the foreigners within the shades of our churches." If, however, he had looked into the report of the Charity Organization Society of New York he would have found a list of 3,330 religious and philanthropic agencies in his own city. A high authority declares that there

is no other city in the world except London where more is being done to point the lost to the Son of God than in New York.

Saint Louis has one church for every 2,800 of population; Chicago, one for 2,081; Boston, one for 1,600, and Minneapolis, one for 1,054. In the United States there are about 200,000 Protestant church buildings, or one for every 380 of the non-Catholic population; there is one Protestant minister for every 514, one Christian worker for 75, one communicant for 4. "For every missionary the church sends abroad she holds 54 at home." A million Americans are engaged in distinctly religious work, about 150,000 of whom devote themselves to it as a separate calling.

How is it abroad? In South America there is only one ordained missionary for 154,000 people; in Africa and India, one for 186,000; in China, one for 603,000!

The running expenses of all the churches in the United States absorbed $158,000,000 in 1900; in New York City alone they were $8,895,000. In general our home churches spent 94 cents in America for every 6 cents they give for the evangelization of the world. That is, they give 94 cents to Christianize 100,000,000 who HAVE the gospel, and 6 cents to evangelize 800,000,000 who HAVE NOT the gospel.

8. **"Missionaries are forcing another civilization on lands which already have civilizations of their own that are adapted to their own needs."** No other objection to Foreign Missions is more common, and no other is more baseless. The missionary does not force his civilization upon the natives, nor does he interfere with native customs, except when they are morally wrong. A higher type of civilization does follow the labor of the missionary, but this is an incidental result, and not an object. No native is obliged to become a Christian against his will. The missionary simply offers and explains the gospel. Surely a missionary has as much right to do this as English or American manufacturers have to offer and explain their flour, and cotton, and machinery, and liquor.

9. **"The religions of other races are good enough for them."** Then they are good enough for us, for the people

of other races are our fellow men with the needs of our common humanity. We have not heard, however, of any critic who believes that Hinduism and Buddhism are good enough for Europeans and Americans.

It is difficult to understand how an American who inherits all the blessings of our Christian faith can deny those blessings to the rest of the world. Christianity found the white man's ancestors in the forests and swamps of Northern Europe considerably lower in the scale of civilization than the Chinese and Japanese of to-day. Jerome wrote that "when a boy living in Gaul he beheld the Scots, a people in Britain, eating human flesh; though there were plenty of sheep and cattle at their disposal, yet they would prefer a ham of the herdsman or a slice of the female breast as a luxury. The gospel of Christ brought us out of the pit of barbarism. Why should we doubt its power to do for other races what it has done for ours?"

10. "Missionaries are accomplishing very little." This objection might fairly offset the objection that missionaries are making revolutionary changes. Both cannot be true. The fact is that missionary work is remarkably successful, and more so now than ever before. The Government census in India shows that while the population from 1891 to 1901 increased two and one half per cent, the Protestant church membership increased fifty per cent. The gain in China in twenty-eight years was over one hundred per cent. In 1886 the Korean missionaries reported the first convert. Seven years later there were only about one hundred in the whole community. Now there are over 300,000. Now the number of converts annually is about 150,000. The whole church membership in foreign lands has doubled in about thirteen years. Modern missions in heathen lands have been conducted a little over a hundred years, in most fields far less than this, and yet the number of converts is already greater than the number of Christians in the Roman empire at the end of the first century. No other work in the world is so successful and no other yields such large returns for the expenditures made.

Said the great Canon Farrar: "To sneer at missionaries, a thing so cheap and so easy to do, has always been the fashion of libertines, cynics, and worldlings. So far from having failed, there is no work of God which has received so absolute, so unprecedented a blessing. To talk of missionaries as a failure is to talk like an ignorant and faithless man."

PART IV

MISSIONS IN GENERAL

WHAT FOREIGN MISSIONS HAVE DONE

They have made the name of Jesus the best known name in the world.

They are preaching the gospel statedly in over ten thousand different places.

They have planted in the leading foreign lands the church of Christ, with a membership of 2,644,170.

They have created a great system of Christian schools and colleges, having a present enrollment of over a million and a half pupils.

They have stimulated the governments of the leading nations of the East to establish educational systems of their own.

They have changed the map of the world.

They have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have enriched every known science—biology, philology, zoology, etc.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague and pestilence.

They have upheld the idea of the dignity of labor among those who regard toil as menial.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have taught the use of modern tools and agricultural implements and thus increased the efficiency and wealth of many nations.

They have greatly extended the markets of America by creating in Oriental peoples a thousand appetites which only international trade can supply.

They have helped to abolish human slavery, and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane, and lepers.

They have transformed the commerce of the world, increased its variety, and enlarged its volume.

They have lifted women from a condition of unspeakable degrada-

tion and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures, into 500 languages and dialects, distributing last year alone 9,272,211 copies of the Word of God.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers for all ages.

They have transformed the people of the Fiji Islands, the New Hebrides, Melanesia, and other island groups from cannibals to civilized human beings.

They have enabled Bulgaria to rise to the level of national independence.

They have furnished the incentives which made possible Japan's peaceful evolution from feudalism to constitutional government, and from opposition to Christianity to the granting of full religious liberty.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted Western ideas in government, education, and commerce, and are showing an amazing readiness to receive the gospel of Christ.

They have started a movement in Korea which is going forward with such unparalleled rapidity that this nation bids fair to become Christianized within a generation.

They have held the home churches true to the essential purpose of the gospel, have broadened their outlook, deepened their devotion, and demonstrated the universal and all-conquering character of Christianity.

In view of these magnificent achievements there can be no question but what the foreign missionary movement bears the seal of success. The victories of the past and the opportunities of the present constitute a sublime challenge to the church for the conquest of the remaining strongholds of Islam and paganism. Such considerations as these should convince the people of our churches that we are indeed living in a new era of missionary work, and that the hour of Christianity has struck for the non-Christian world.

The march of the conquering Christ through Europe which transformed the people of that continent from pagans to Christians is an accomplished fact. The majestic movement has now reached the shores of Asia. History on a gigantic scale is making under our very eyes. We see the Kingdom growing apace. We see nations being born in a day. What a time to live! What a time to preach!

MASS MOVEMENTS

Twice recently news items of the mass movements among the lower classes in the north of India have been noted. Just now comes to hand the results of a first-hand study of this movement by the India Witness, of Calcutta. It finds that in territories covered by only twenty mission-

aries there have been baptized in the last few years some 140,000 of these so-called "untouchables." Another sign of awakening lies in the fact that the word "untouchable" is now protested and Hindu leaders are agitating for the adoption of Christian social service methods to save the 70,000,000 of them to the native faiths. The Witness declares its study shows that 15,000,000 of them can be won right now, and quite as easily as the 140,000 have been, if the leaders can only be furnished. The leaven has been working and they are ready for the gospel invitation. Such a vast body of redeemed in a land already in the ferment of change would turn the tide in Christ's favor. What a challenge to Christendom!

JESUS SHALL HAVE IT

Keshub Chunder Sen said, in a brilliant peroration to an address delivered in Calcutta several years ago: "England has sent out a tremendous moral force in the character and life of that mighty prophet to conquer and hold this vast empire. None but Jesus ever deserved this bright, this precious diadem, and Jesus shall have it." To those who believe the Kingdom of God is being planted on this earth there is eloquent and profound prophecy in the words of India's great moralist and patriot. The leaven of Christianity has already permeated far into the lump of India's life. Her whole mental attitude is changing. Caste was her law, both social and religious, but the mind of India not only no longer justifies caste, but is recognizing its anti-social and semi-barbarous nature; slowly she is realizing that there is neither bond nor free in Christ. India's womanhood is awakening. There are five times as many girls in school as ten years ago. The land is being dotted with progressive societies which are resolving that caste and woman slavery must go; slowly she is realizing that there is neither male nor female in Christ. For twenty centuries the Hindu has sat upon his heels and dreamed and meditated and speculated and become so calloused to his shackles that he has not chafed under them. To-day a divine discontent is surging through his bosom. He is slowly turning from ancient

speculations to modern science and history. If to our minds the missionary task is only the rescuing of individuals from darkness, the task has been well worth while; but if it is the planting of the Kingdom of God as leaven in the lump, then India is becoming one of the marvels of missionary history.

THE DEEP UNDERCURRENT IN INDIA

When Henry Martyn went to India, steeped in superstition and wedded to her idols, he cried out in despair that one had as well expect the dead to arise as to expect to convert Hindus. To-day there are one and a half million in the Protestant community in India. Christian work is being carried on at 11,000 places, and there are more than 35,000 native leaders engaged, together with nearly 5,000 foreign missionaries, in the tasks of leadership.

The mere statistical account of the Christian movement in India does not indicate a tithe of the sweep of the Christian movement in that hoary old land. In physics it is reckoned that the force which raises one thousand tons one foot is equal to that which raises one ton one thousand feet. The raising of the national life of a great population of more than three hundred millions is represented by the last equation in that axiom in physics. India's millions are still practicing old forms, but with the soul of them lost out. In the place of the soul of them they are putting the thought of the modern world; the valley of dead bones is showing signs of life.

A STRIKING CONTRAST

The Churches News Association is authority for the following statement:

Reports now fairly complete indicate that there will go into new churches and into buildings intended to advance the Christian cause in America between $35,000,000 and $40,000,000 this year. Delays in construction operation may carry some of this outlay over for a time. The church-erection outlay in the United States for the year will reach about $40,000,000.

This sum is $3,000,000 to $5,000,000 above the normal, indicating that causes that affect business in general and have hurt gifts to missions and to charities, do not prevail against the carrying forward of new projects. The largest outlays along these lines are in New York and New England for the East, in California because of new structures going up for use at the Panama Exposition, and in the Southwest. The Middle West has been building churches in considerable numbers for the last five years, and this summer slacks up to some extent.

The American people put into Christian work of all forms $400,000,000 a year. This amount grows steadily, having nearly doubled in the last fifteen years. Some people say the church is losing ground and that people do not go to church as they once did. However that may be, they give money in larger sums and seem not to have been affected in so doing by financial stringency in other lines. Of the total amount named, $45,000,000 a year goes to home missions, and $35,000,000 into new structures and enrichments; about $16,000,000 goes into Foreign Missions, and the balance into maintenance. Apart from these, Christian people give large sums to charities and to public relief of all kinds. Indeed, while Christians number only about a third of the population, they give $3 of every $4 that goes to charities, education, earthquake and flood disasters.

The above statement is in striking contrast with the annual expenditure on the foreign fields. The income of all the societies in this country for 1913 was about $16,400,000. The expenditure for the homeland includes some 100,000,000 of souls who in a very important way now have the gospel at their very doors, while the expenditures in the regions beyond include about 800,000,000 who do not have the gospel in any sense. These great facts are basis for thinking by Christian people.

THE BIGGEST AND BEST BUSINESS ON EARTH

This old world boasts of some gigantic business enterprises, but for mere bigness the church of Jesus Christ beats them all.

The church is the biggest **FINANCIALLY.** She has more capital invested and vastly larger annual receipts and expenditures than any other institution on earth.

The church is the biggest **NUMERICALLY.** No other enterprise has as many members in the firm or is serving such large numbers. No other religion has as many followers as Christianity.

The church is the biggest **PRODUCER OF OTHER BUSINESS.** The by-products of the Church have been the great commercial enterprises of the ages. The per capita commerce of Christian lands is more than double that of lands where the church is not known.

The church offers the **best opportunities and the BIGGEST DIVIDENDS on investments.** The promised interest is 30, 60, and 100 fold. This is guaranteed by One who has never broken his word.

The church is not only the **biggest and best business on earth**; it is the **greatest corporation with the GREATEST LEADER of the ages.** It is a corporation with a trust in the real meaning of the term. It holds its charter from the King of Heaven, and is the only corporation that exists solely for the good of all mankind. It is built up, held together, and inspired to action by the greatest Leader, the Lord Jesus Christ. It is the one corporation that will never fail, for it is built on the Rock of Ages.

THE COMMISSION

"As the Father hath sent me, even so send I you," is the calm, direct statement of Jesus Christ to his disciples as he stood in their midst at evening on his resurrection day. That these words were addressed to each one there present cannot be doubted. That this commission, spoken on that tremendously interesting occasion, is of force always, and applies to every disciple in every age of the present order of his Kingdom is equally certain. This commission, coming as it does, from the heart of the risen Saviour, should sink as deeply into our hearts as it sank into the hearts of those to whom it was originally spoken.

"As the Father hath sent me." How significant the first little word is! Who can fathom all that it meant to him who spoke? In it are gathered up the infinite love with which, and the holy purpose and object for which, the Father sent him. "So send I you." Again, how significant the first little word is! Again, who can fathom all that Jesus meant and felt in its use in this connection? In it is gathered up our Saviour's passionate longing that his followers should adequately and consistently show him, and through him the Father, unto men.

"Come Over and Help Us"

CHINA'S APPEAL

Confucians	Mohammedans	Christians
380 Millions	20 Millions	One-fifth Million

PART V

MEDICAL MISSIONS

Of The

Foreign Christian Missionary Society

Illustrated

INTRODUCTORY

This exhibit of the medical work of the Foreign Society is necessarily imperfect. There are defects in historic facts which we regret. The fullest information available is presented. The photographs sent us are not always the best. The missionaries did the best they could in securing the pictures. It was our purpose to present a more complete representation of actual operations in the hospitals and their results, but in this we have been disappointed. It is not an easy matter to secure good pictures.

The following pages, however, will give some measure of the great work being done by skilled and industrious and devoted men and women in alleviating the suffering of the pagan world. The medical arm of the service is most valuable.

The Foreign Society supports 18 hospitals and dispensaries, and last year the treatments reached 181,564, a gain of 20,848 over the previous year. The treatments average about 500 per day, or nearly 20 per hour.

THE VALUE OF MEDICAL MISSIONS

The most successful mission work has been done in those places where the missionaries first ministered to the diseased conditions of the men whose souls they were seeking to save. David Livingstone won his way through Africa with his medicine chest and a few well-chosen surgical instruments. Dr. Peter Parker opened China to the gospel at the point of the lancet. Dr. Allen saved the life of a Korean prince after the native doctors had tried in vain to staunch the flow of blood with sealing-wax. Dr. Carr succeeded in establishing a mission in Persia when other methods had signally failed. The history of missions shows that medical work is the key that unlocks the door to the heathen heart. Simple help like the pulling of a tooth, the lancing of an abscess, the giving of a dose of quinine, or the application of sulphur ointment has opened regions hitherto unaccessible.

HIGH TESTIMONY

The ministry of healing is itself Christlike.

Christ was the first great medical Missionary.

Medical missions are the pioneers of evangelism.

Christ is the Head of our profession."—Sir J. Y. Simpson.

Medical missions are permanent agencies of evangelism.

"A medical missionary is a missionary and a half, or rather, a double missionary."—Robert Moffat.

The hospitals planted by the missionaries inspire and teach the people to establish their own hospitals.

Last year the medical missionaries of the Foreign Society gave 181,564 treatments. These are wonderful figures.

"Heal the sick that are therein and say unto them, the Kingdom of God is come nigh unto you."—Jesus Christ.

"Medical missions are of immense service in breaking down opposition, softening hearts, making clear to the rough, untamed people of these parts the real meaning and bearing of the gospel message, and so preparing the way for its reception."—The Bishop of Lahore.

"I am a missionary, heart and soul. God had only one Son, and he was a Missionary and a Physician. A poor imitation of him I am, or wish to be. In this service I hope to live, and in it I hope to die. It is something to be a follower, however feeble, in the wake of the great Teacher and only model Missionary that ever appeared among men. May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary? We will magnify the office."—David Livingstone.

CHINA

DR. MACKLIN'S HOSPITAL, NANKING

Dr. Macklin did our first medical work in China. It was a small beginning in the face of prejudice and much stubborn opposition. Dr. Macklin reached China, January 29, 1886. The decision to plant a mission in Nanking has proven a wise one.

The medical work was begun at once in a very primitive way. There was no building for a hospital. F. E. Meigs made an appeal for a building before the National Convention at Allegheny, Pa., in 1891. The money was raised in the name of or in memory of the late O. A. Burgess, of Indiana. The well-known and much-beloved A. M. Atkinson, of the same State, led with a gift of $1,000. This was the first hospital our people ever undertook to build on foreign soil. It was proposed to call it the O. A. Burgess Hospital, but Dr. Macklin preferred to call it "The Christian Hospital." It was so named. The building was completed in 1892. The Chinese attended the dedication.

The rich Chinese gave much help to Dr. Macklin. They made him generous gifts for his work from time to time. Many thousands were treated each year. Year before last about 18,000 patients were treated. In connection with this work he preached the gospel to great numbers. Hundreds became obedient believers and rejoiced in a saving knowledge of Jesus Christ.

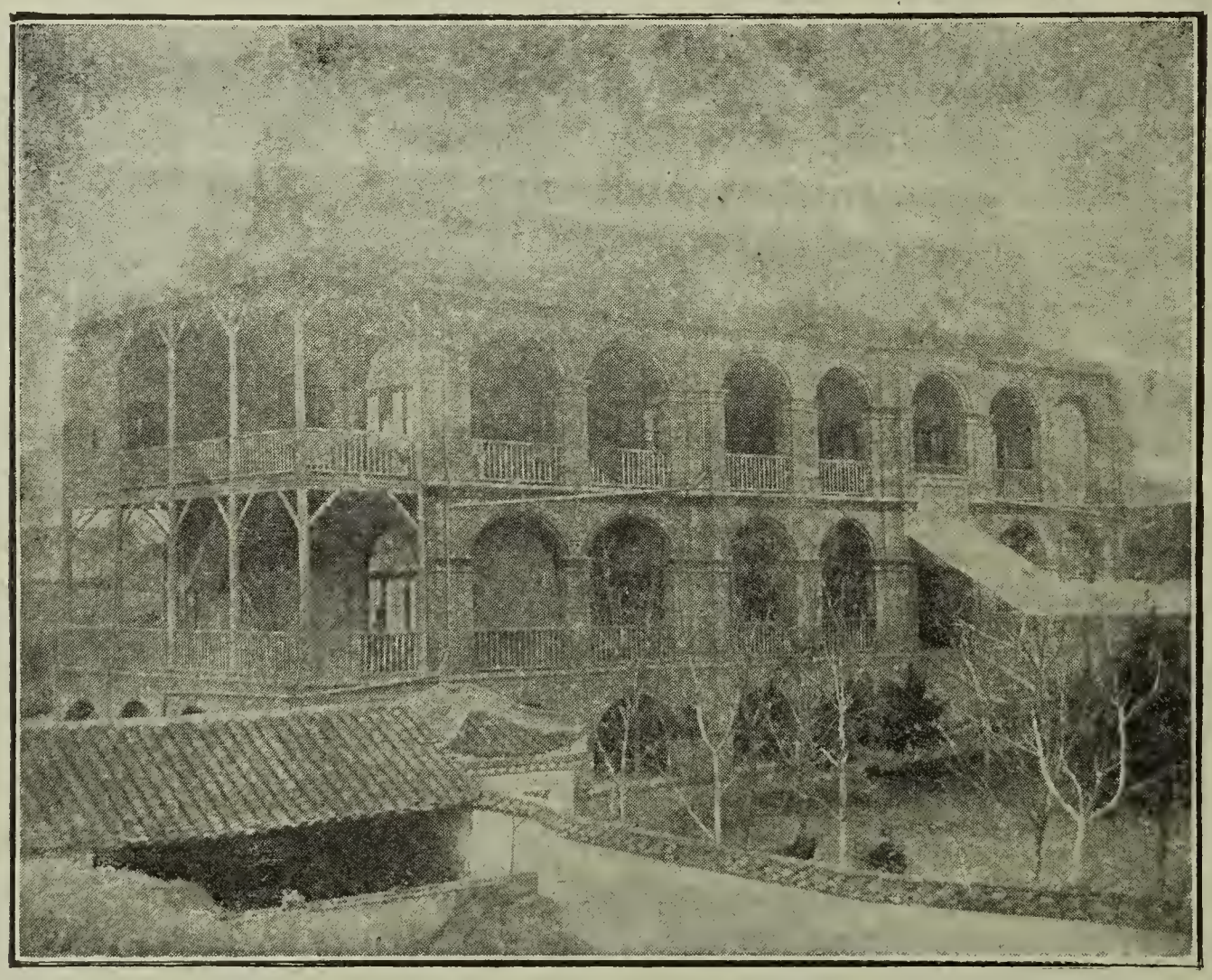
One rich Hankow merchant made a gift to the hospital of three and one-half acres of land in the city, worth many thousands of dollars. This was to provide a ward for the poor. Another Chinaman contributed money for two isolated hospitals. These were for those with contagious diseases. And still another, a Christian, gave $2,000 gold. And yet some ask if a Chinaman is worth saving and if any are truly converted.

"The Christian Hospital" has especially cared for the poor from the very beginning. The first poor "Lazarus" was taken up off the streets over twenty-five years ago, before a hospital or dispensary was started, and Dr. Macklin even had three leper paupers before the main hospital was built.

No pen can describe all the good this great institution has accomplished. It has sheltered thousands of the poor and dying, it has opened the hearts and purses of the official class and commanded their support. It has led hundreds to Jesus Christ, who is Lord of the Chinaman as he is of the American. Not only so, but the institution has brought a new train of thinking and new conceptions of life. It has helped to bring them face to face with a new world. It has helped to set in motion forces and agencies that only the future can measure.

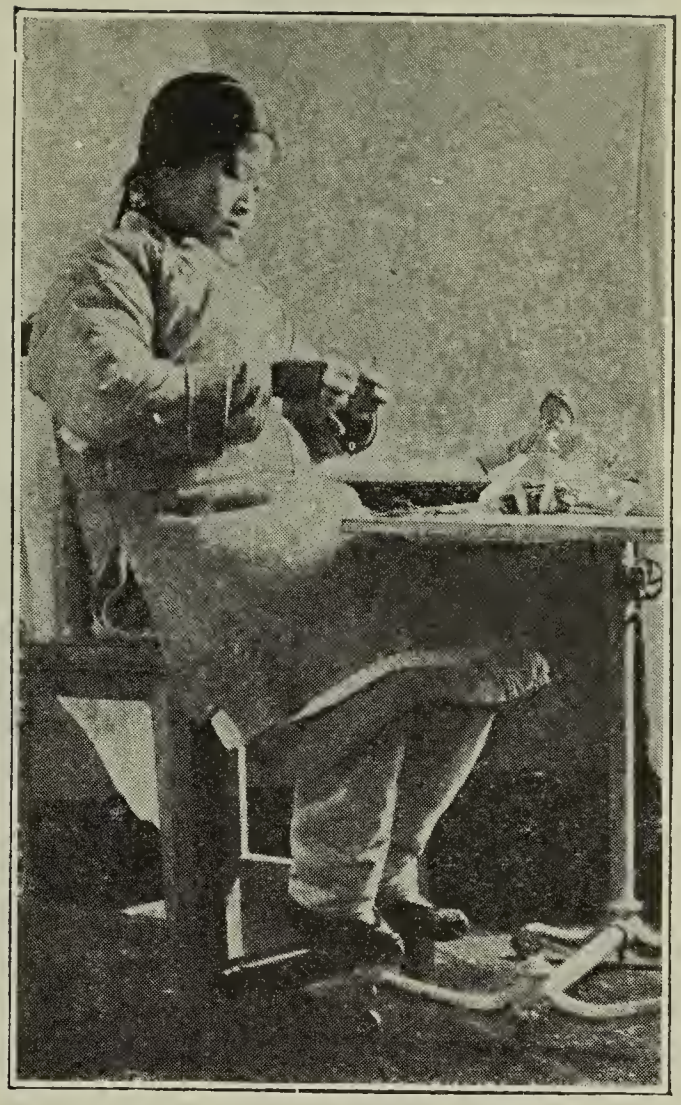
Nanking is now the largest and most important mission station of the Foreign Society in all the world. It has grown step by step and year by year. We own, all told, in that city fully $100,000 worth of property, and it is constantly advancing. No one influence has contributed more to the great success than The Christian Hospital.

W. R. Hunt, who has long been associated with him in service in China, speaks of Dr. Macklin as follows: "No man puts more reverence into his service nor less trimming on his coat. The Chinese love him and revere him all over the country. He loves men in the Savior's way of loving them, and that to lift them up. He is a prince among men."



HOSPITAL AT NANKING, CHINA. THE FIRST HOSPITAL BUILT BY OUR PEOPLE ON HEATHEN SOIL

CHINESE GIRL BEFORE ENTERING THE MISSION HOSPITAL



CHINESE GIRL AFTER ENTERING THE MISSION HOSPITAL

SCHOOL AND HOSPITAL

This is another view of the Nanking Hospital. The school building has been erected since the hospital was constructed.

DR. W. E. MACKLIN

For twenty-six years he has been a medical missionary at Nanking. He does much preaching, and besides he translates many books. Dr. Macklin is one of the most useful missionaries in all China.

SOLDIER AT DR. MACKLIN'S HOSPITAL AFTER THE NANKING BATTLE DURING THE RECENT REVOLUTION

A FAMINE BABY

The famines in China cause the death of millions. Dr. Macklin fed great numbers.

The famine now in Southern China threatens to exceed the world-war in loss of life. Two millions face starvation within twelve months, it is reported. Unprecedented floods in two provinces in South China is the cause of this famine.

HOSPITAL AT LU CHEO FU, CHINA

THE LUCHOWFU HOSPITAL

The Luchowfu Hospital is one of the most important institutions of the Foreign Society. It was opened by Dr. James Butchart in a quiet way April 1, 1901, after the stormy days of the Boxer movement.

It is located on a fine lot of about one acre in an excellent part of the city. The city has a population of 75,000. We are the only people doing missionary work in that great center. The building cost not much over $7,500. There have been additions and improvements made since the building was first completed.

The medical work began some years before that. It was first conducted in a native Chinese house. To this the people offered stubborn opposition. They beat the man who owned the property. Opposition gradually passed away, and now it is one of the most popular institutions in the Republic. Its influence reaches far and near. Patients come a hundred miles or over to receive treatments. The name of Dr. Butchart is known and honored in all that region.

Two-thirds of all the local Christians came through the

hospital. It is a strong evangelizing agency. Many thousands are treated here annually. Last year there were 31,096 treatments. The fees of the hospital have always been large. Last year they amounted to $2,258. In the past ten years the fees of this one hospital have run to $18,403.95. These fees have helped tremendously in keeping down expenses. They come from well-to-do Chinese who are able to pay for operations and other medical attention.

One valuable result of the hospital is the establishment of a second hospital in Luchowfu by the Chinese themselves. This is one of the important goals of missions in that land, to inspire and provoke the people to establish and maintain their own hospitals. In a few years the Chinese will do all this for themselves, as Japan is now doing, and it will not be necessary to spend American money on hospitals in that field.

The building is a beautiful one. The gospel is preached here every day. Many are led to accept Christ.

DR. BUTCHART AND DR. WAKEFIELD WITH MEDICAL ASSISTANTS AND STUDENTS AT LUCHOWFU HOSPITAL

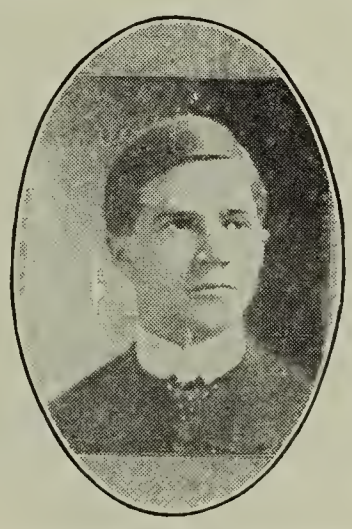
ONE OF DR. BUTCHART'S PATIENTS BEFORE OPERATION

ONE OF DR. BUTCHART'S PATIENTS AFTER OPERATION

This operation made a profound impression upon the Chinese.

MEDICAL STUDENTS AT LUCHOWFU—1913 GRADUATES

DR. JAMES BUTCHART



DR. PAUL WAKEFIELD, MISSIONARY IN CHARGE

TISDALE HOSPITAL, CHUCHOW

This merciful institution is located at Chuchow, China. The money for the hospital was the gift of J. M. Tisdale, of Bellevue, Ky. Chuchow is the center of a wide Christian work.

Distinctive medical work was begun by Dr. E. I. Osgood, of Hiram College, October, 1899. Before that, however, Messrs. Saw, Hunt, and Arnold, missionaries of the Foreign Society, gave out medicine from the gate house of the chapel. This was the first dispensary, and in it the first operation was performed. A door was the operating table. The operation consisted in removing a lower arm of a boy. The patient made good progress, and at last account was still alive. This operation by Dr. Osgood was in the winter of 1899. The medical missionary says that the people showed little interest until about 1907. Then there came to the people in respect to the hospital a new spirit. Up to that time the clinics did not average more than eight patients a day.

A better dispensary, a small building, was provided by the Ontario Christian Endeavor Societies in 1901. This small outlay brought a new day to the mission. A vast amount of real effective work was done in even this comparatively insignificant building. The work grew until a new and larger building seemed to be imperative. The first land for the new hospital was bought by Dr. Osgood in 1908, and a second piece in 1910. The land cost, all told, $240 gold, and the lot contains about three-quarters of an acre. A new building was erected in 1911, requiring some six months. Dr. Osgood superintended the building.

The two chief native helpers are Mr. Shen Si-gu and Mr. Ho Wen-bo. Their salaries are $8 and $6 per month. Fully 4,000 different patients are treated here annually.

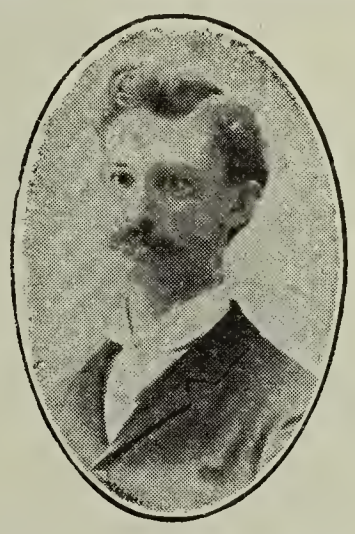
During the revolution the hospital had a great number of gunshot wounded. The building of a new railroad also brought many to the hospital that had been injured.

The hospital has been the center of the Red Cross work in this region during the revolution, and has led to the or-

ganization of a local branch with the leading men of the city as members. The way has thus been opened up to social service, and the city has been led in reforms in sanitation, street cleaning, public lavatories, public park playgrounds, the building of paved or macadamized streets, anti-opium, anti-cigarette, and anti-wine and gambling movements.

It was here that, following the revolution, a number of educated soldiers were baptized and have been steadfast Christians. The influence of the hospital and the Red Cross and Reform Society work in the city has drawn into the church a number of excellent people.

It is possible that the people may in the not distant future practically support our hospital work. This is a permanent institution, and the people make much use of it for meetings as well as for the healing of the bodies. The missionaries have tried to identify it with the life of the people. This has been a wise move.



DR. E. I. OSGOOD

TISDALE HOSPITAL, CHU CHOW

Built by J. M. Tisdale, in memory of his two sisters, Aria C. and Annie G. Tisdale.

J. M. TISDALE

ANOTHER VIEW OF THE TISDALE HOSPITAL

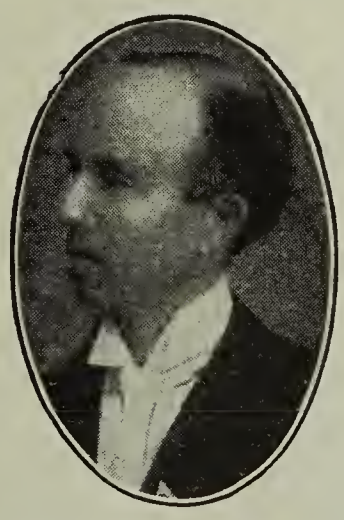
THE HOSPITAL AT NANTUNGCHOW

This medical work was opened by Dr. E. A. Layton. The land was purchased for the building in 1910, 1911, and 1912. A number of small pieces of land were bought at a time by John Johnson and Dr. M. E. Poland. It required a long time to complete the purchase. The cost of the land alone was $2,000 gold, and embraces about one acre. The hospital building was donated by Charles C. Chapman. He gave $5,000 for this purpose. The work on the building began August, 1911, and the main building was completed April, 1912. Outbuildings, cistern, fence, etc., were completed in September, 1912. There were so many problems that it took a long time to put up the building.

The names of the helpers are Wu Sing Ming, Dzaw You Van, and Law Gwing; their salaries are about $3 per month. The work commanded fine influence from the very first. Eight hundred patients were treated the first year. This was a good beginning. It was just a little while until tumors and tubercular glands were removed. This made a profound impression upon the people. Other operations were also regarded with great wonder. Within seven months the hospital received $300 as fees from better-to-do Chinese. Indeed, the whole work caused the thoughtful to think, the ignorant to wonder, the superstitious to fear, and the kind-hearted to yield.

There is now another hospital in Nantungchow, managed by a graduate from Tokyo, Japan. It is financed by Chinese, and they are planning to build about such a building as we have. This is a wholesome influence and shows the trend of things in China, and that the Chinese people can be inspired to plant and support their own hospitals.

DR. LAYTON, WHO STARTED THIS MEDICAL WORK

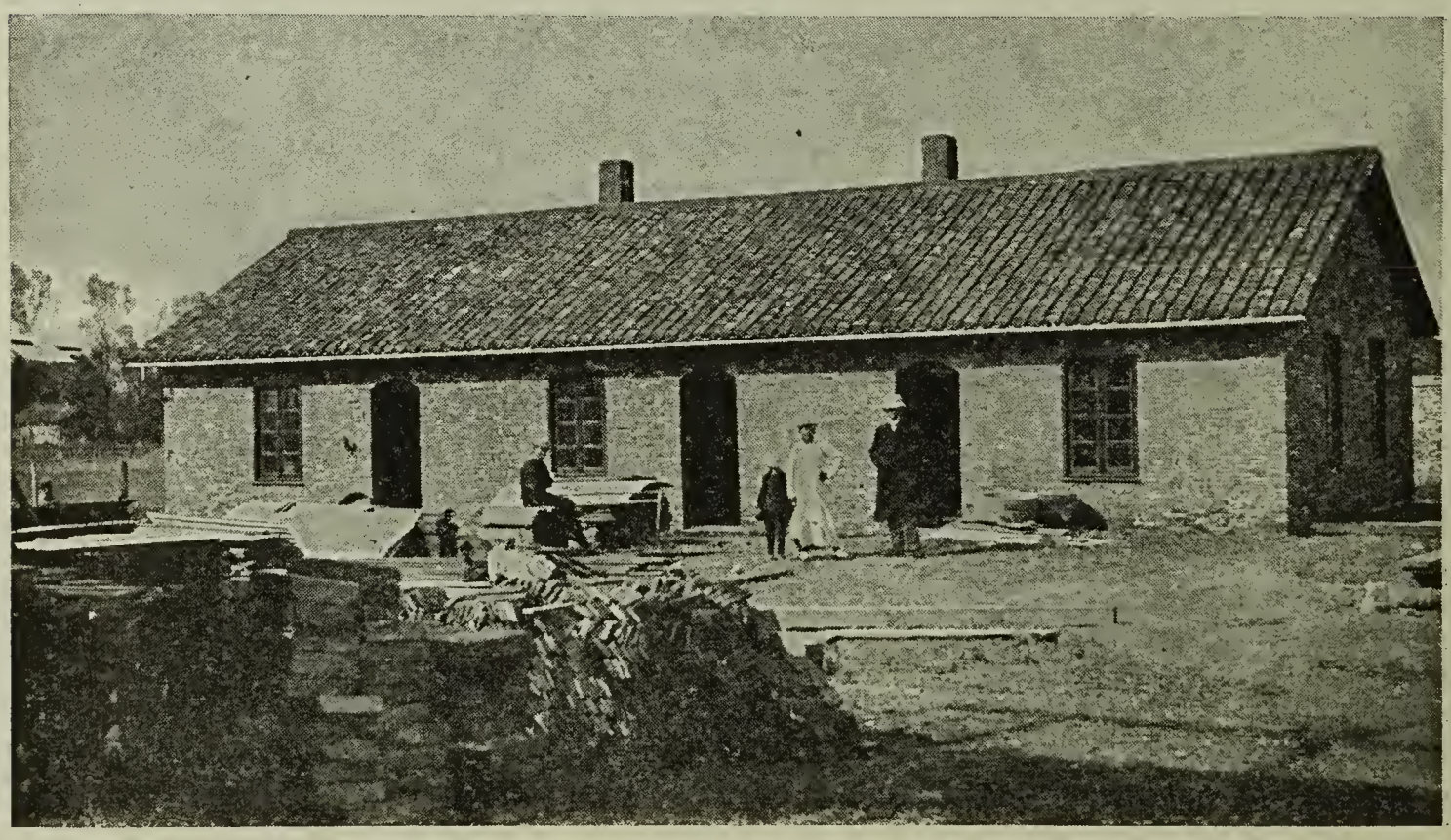


DR. POLAND, WHO BUILT THE HOSPITAL

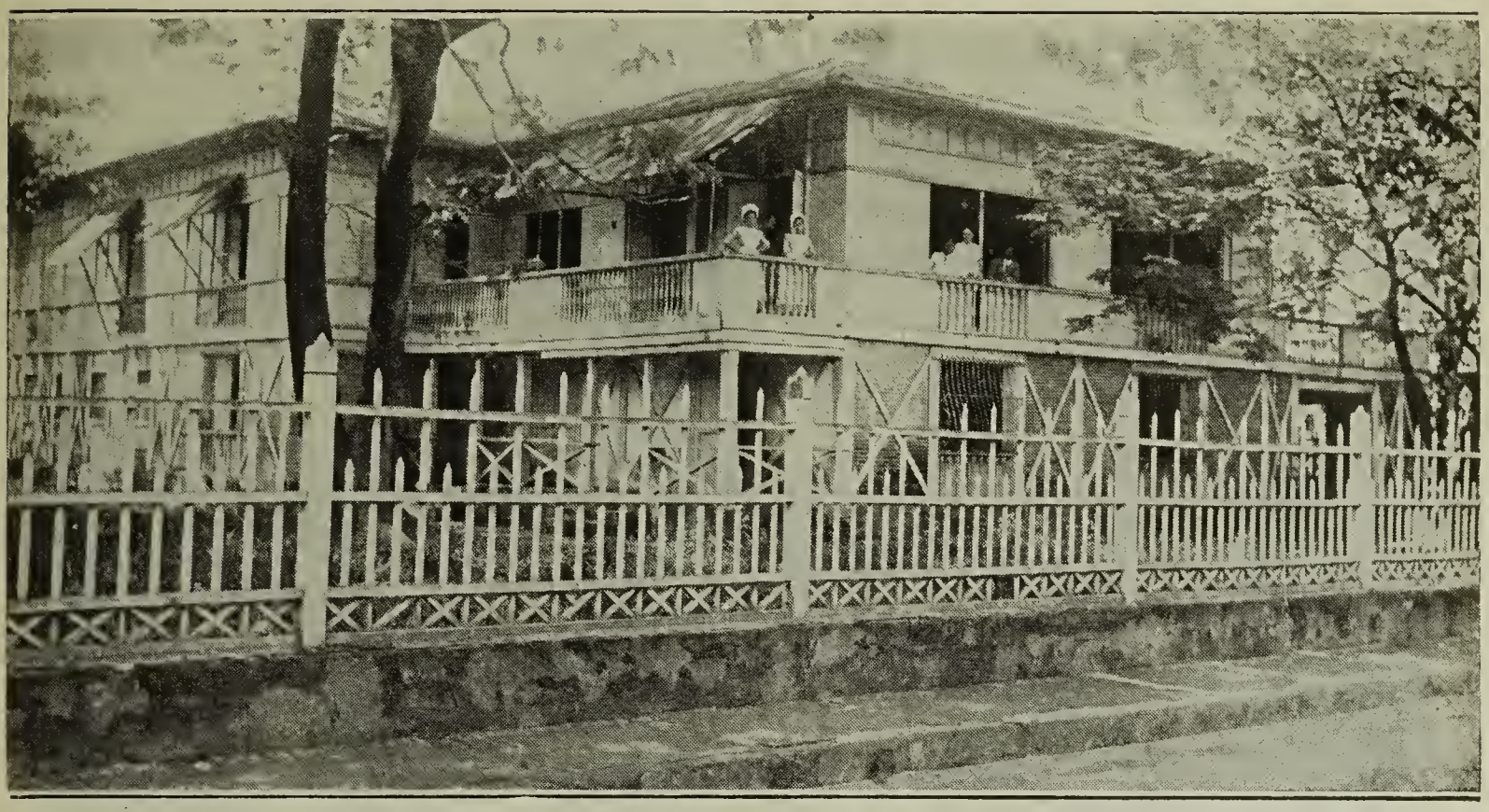
HOSPITAL AT NANTUNGCHOW. DONATED BY CHAS. C. CHAPMAN

JOHN JOHNSON, MISSIONARY AT THIS STATION.

DR. JOHN LIN, PHYSICIAN AT NANTUNGCHOW



KITCHEN, WASH-HOUSE, AND FUEL ROOM OF NANTUNGCHOW HOSPITAL



MISS MARY JANE CHILES CHRISTIAN HOSPITAL, MANILA

Philippine Islands

MANILA

The above building was bought by the missionaries of the Foreign Society for a Christian hospital November 7, 1913. It is an ideal location. It is on Gastambide Street, only one block and a half from Alix, one of the chief streets of the city. The property cost but $7,000. The ground alone is said to be worth $6,000, and the building, when erected, cost $10,500. Three weeks after the property was purchased the missionaries were offered $9,000 for it. The medical work here is in the hands of Dr. W. N. Lemmon.

The building contains a baby ward, an old people's ward, and a general ward and clinic. The materials used in the building came from England, China, Australia, the Philippines, and America—four continents and the Philippine Islands.

The medical work at Manila was begun in one room of the mission house, the medicines being placed on one shelf about four feet long. The first patient was one of our Christian evangelists, suffering from tuberculosis.

The hospital work has grown rapidly. There are a number of assistants at the present time. Some of these receive as much as $12.50 per month as salary. About 4,000 patients are treated annually in the hospital.

The amount collected in the hospital annually is over

$3,000. This money goes for equipment and enlargement of the medical work.

The missionaries say that the influence of the hospital upon the people is most wholesome. It gives the people higher ideals of living, and also gives them an uplift in Christian living in their homes. A large number are led to confess Christ through the instrumentality of the hospital.

MARY CHILES CHRISTIAN HOSPITAL, MANILA, DAILY CLINIC

Beginning left to right: 1. A patient. 2. A tubercular patient. 3. Woman with fan outspread, Pillar, our Bible woman, working and talking with patients while they wait for treatment. 4. Nurse. 5. Dr. Lemmon. 6. Baby and mother; mother underfed, baby suffering from pneumonic beri-beri (cured). 7. Man sitting, graduate from our Bible College. 8. One of our evangelists, holding hand to jaw—suffering from anthrax (cured). 9. Woman patient, strong Romanist—trying not to get in picture.

DR. W. N. LEMMON AT WORK IN OPERATING ROOM

This picture illustrates work in the operating room. The patient came in almost blind, but is now able to see and walk about. This is a scene in the Mary Chiles Hospital, Manila.

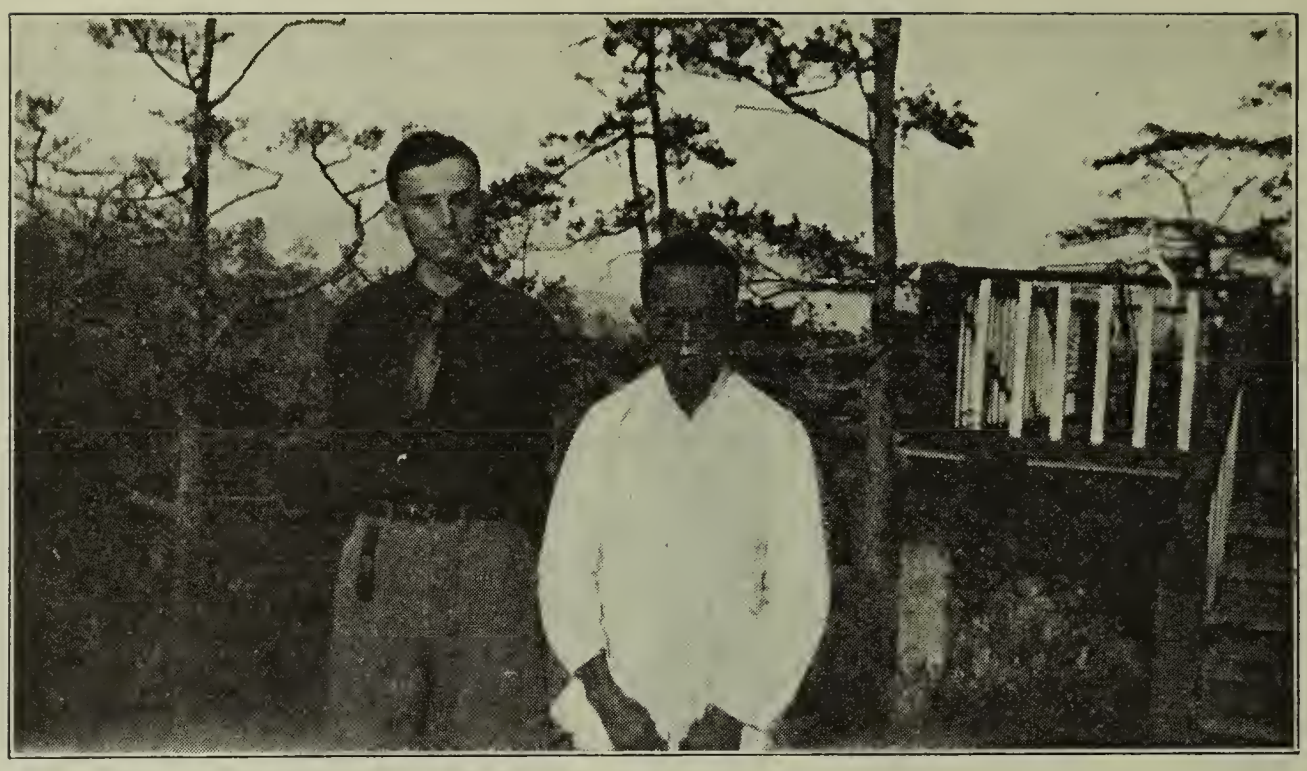
TWO NURSES

These are two of the nurses detailed for duty in the Government Infectious Hospital. These nurses handle bubonic plague, cholera, leprosy, smallpox, diphtheria, and other infectious diseases every day during their course. The larger one, Miss Emerinciana Lapinto, has had smallpox. These are two brave Filipino girls, both members of the church. Miss Lapinto is a rich girl in that country, and was disowned when she became a Christian, but she stood firm. And not long ago Dr. Lemmon had the pleasure of baptizing her mother, and so reconciliation has taken place. The smaller one, Miss Mary Arbon, is an orphan, but a true Christian character of sunny disposition, loved by all her patients.

DR. W. N. LEMMON

This good man is a very efficient missionary. His son is taking a medical course and will follow in the father's footsteps.

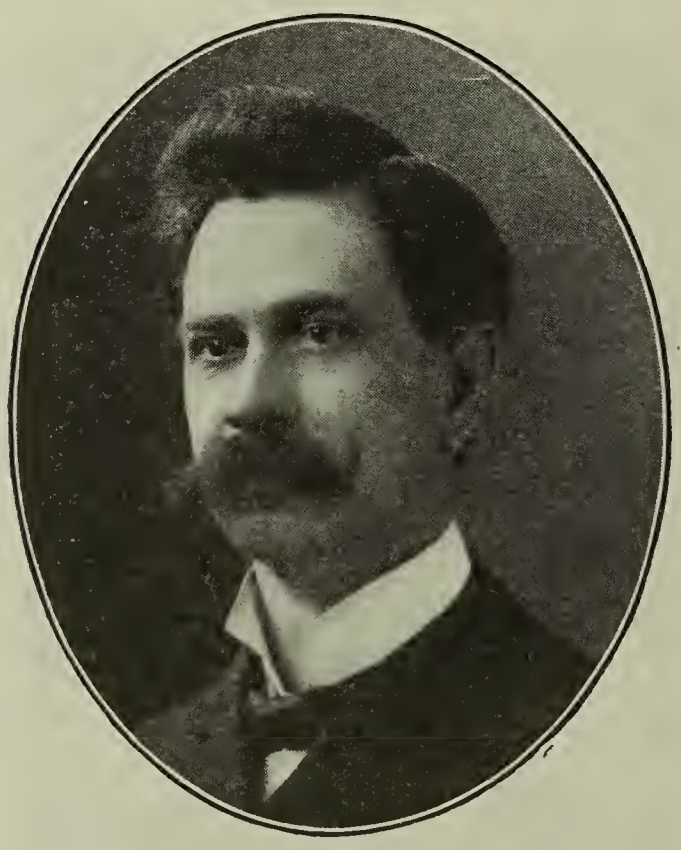
HELPERS IN MANILA HOSPITAL



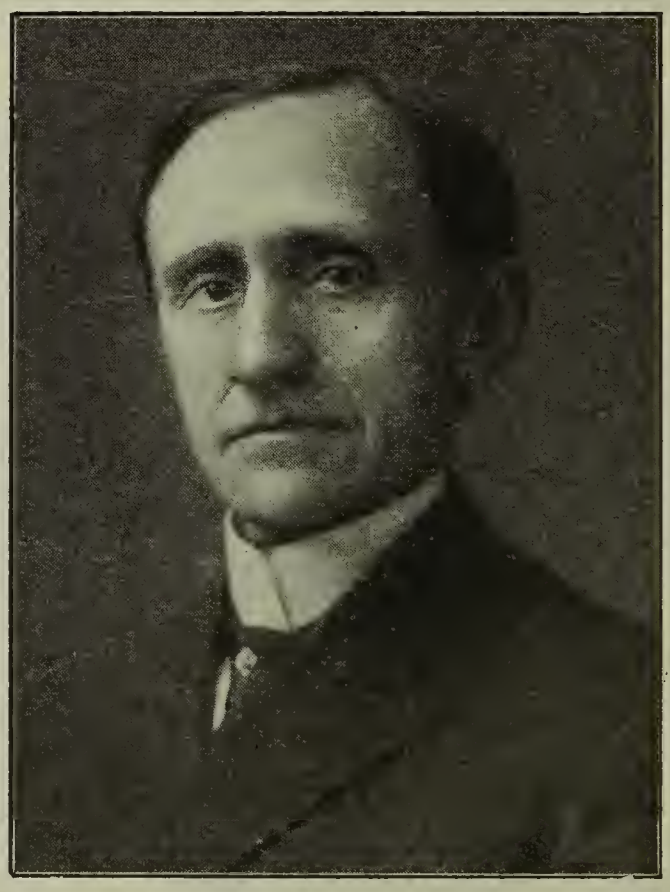
A SON OF DR. LEMMON AND ONE OF THE PATIENTS IN THE MANILA HOSPITAL

THE LAOAG HOSPITAL

The medical work at this point among the Ilocanos was begun December 1, 1903, by Dr. C. L. Pickett and his wife, Dr. Leta M. Pickett. They are both graduate physicians.



DR. C. L. PICKETT



R. A. LONG

At first they did their work in an old Spanish building with a bamboo roof. The people were friendly, but timid and even afraid.

Land was bought for the present excellent hospital in 1912 by Dr. Pickett, at a cost of $250. The size of the lot is about 1,964 square yards. The cost of the hospital was $8,000, and R. A. Long, of Kansas City, Mo., provided the money. This was a splendid encouragement to the heart of Dr. Pickett and his good wife, and indeed, to the whole Philippine Mission. It was a distinct advance step in the work.

It required one whole year to put up the building. There was much difficulty in securing the material. It had to be brought a long way in the face of many hindrances.

Three male medical helpers assist in this hospital, and also four nurses are in training. Mr. Santos Castro is the older and most efficient helper. He has taken a short course in medicine and dentistry in the Spanish University in Manila, and had complete charge of the dental work. He also acts as resident physician when one is necessary. Gerardo Pascua has also been an efficient helper. He is a capable preacher. The salaries of these helpers are about $15 to $20 per month. The nurses receive no salaries, but are furnished with clothing, books, and some little spending money, along with their board.

During 1913 there were 17,849 treatments in this institution. In ten years there were 106,585 treatments.

Important surgical operations have been performed. Removal of enlarged glands of the neck have been frequent. A large number of ovarian tumors have been removed, and some of these have been of enormous size. One weighed as much as eighty pounds.

The financial returns in this hospital have been large. For four years they averaged $3,619.57 per year. This has been a great help in many ways. The hospital has made many personal friends for the missionaries and for the work in general. It has been the means of dispelling much doubt and superstition. It has also afforded the opportunity of putting thousands of pages of literature into hands that otherwise would probably not have received it. The fruitage of such seed-sowing is bound to tell in the future.

The medical work has afforded the missionaries the op-

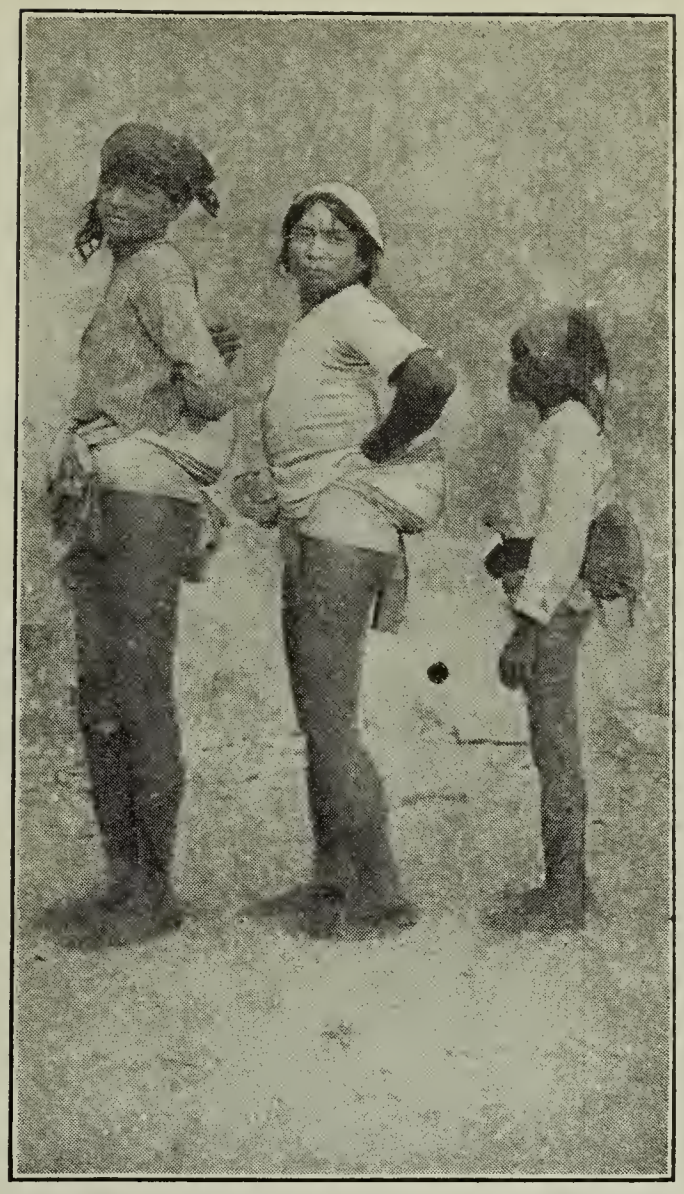
portunity of taking the message of the gospel into many homes where it could not otherwise have been heard. The influence has been universally good. The presence of the hospital in Laoag has won for our missionaries a standing that they would not otherwise have been able to enjoy.

RESIDENCE AND HOSPITAL OF DR. C. L. PICKETT, LAOAG

This hospital is in one of the needy portions of the world. It is doing great good.

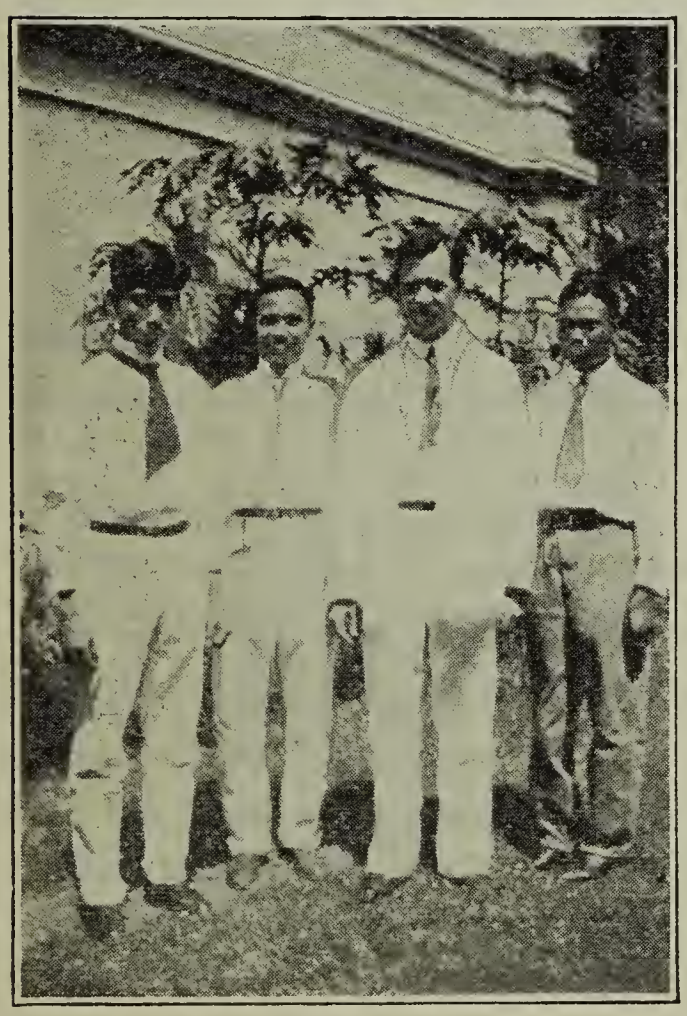
DR. AND MRS. PICKETT AND WORKING FORCE OF THE SALLIE LONG READ MEMORIAL HOSPITAL AT LAOAG

PATIENT AT LAOAG HOSPITAL



PATIENTS WHO WALKED SIXTY MILES TO GET MEDICINE AT LAOAG HOSPITAL

These come from the mountains. They are a wild people. They hear the gospel gladly.

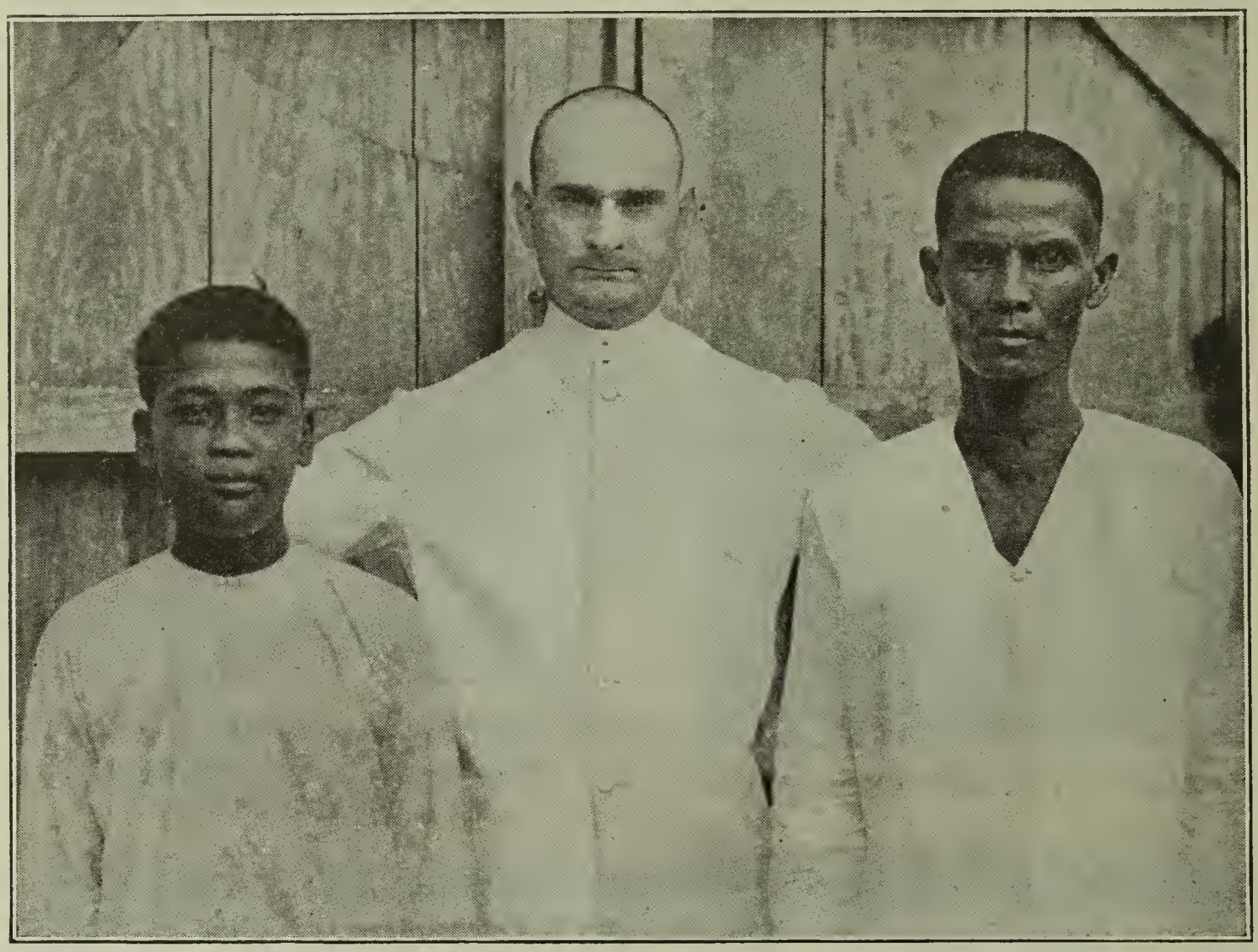


DR. C. L. PICKETT AND HIS FILIPINO MEDICAL ASSISTANTS

ONE WAY OF BRINGING PATIENTS TO THE HOSPITAL, LAOAG

Medical missions are an untold blessing to children.

A NEW HOSPITAL WILL BE BUILT AT VIGAN SOON



DR. L. B. KLINE, VIGAN

The boy on the right of Dr. Kline is Juan Tuscano, who was recently baptized after recovering from an operation of a growing tumor that was removed from his lower jaw. It was very large and encroached on his mouth so as to render speech and eating difficult.

The boy on the left is Jasente Agatep, from whom Dr. Kline removed a tumor by what is known as Mayo's operation. He had an enlargement of the gland on the throat. He is perfectly well.

It will be remembered that Dr. Kline is supported by the church at Houston, Texas.

The doctor is making a fine record in that old Catholic center. He has been compelled to meet much stubborn opposition, as have other missionaries in Vigan.

MEDICAL WORK UNDER DIFFICULTIES

The medical work at Vigan is done under great difficulties. Dr. L. B. Kline does not have proper light and air and room. He is in an old building. His home and the so-called hospital are all under one roof. He has a wife and two small children.

Some of the rooms were intended for storerooms for tobacco. The floors and walls are in bad shape. The floors are rickety, and the plastering on the walls broken. It is a good hiding place for germs and rats and spiders and lizards and centipedes.

The doctor's operating room is a little partitioned room right on the dusty and dirty thoroughfare. The missionary is compelled to continually struggle against dust and dirt to keep down infection. The drug room is not properly lighted. Here the missionary is compelled to do much microscopic work. The little room is crowded with bookkeeping, cash drawer, and patients all the time. It is a difficult place to serve the suffering.

The nurses and assistants occupy one of the rooms of the family. They are overcrowded. The family does not even have a bathroom of its own. The hospital helpers, male and female, are compelled to take their daily baths in connection with the hospital.

Some of the high-class Filipinos refuse the aid that they might secure here on account of the unfavorable surroundings.

Dr. Kline and his wife are doing the best they can under the circumstances. They need better quarters. They should have them at once.

This is an old city. It has been a Catholic center for centuries. The poor and the needy have not been properly cared for. There is an open door here. Let us enter it!

WORKERS IN THE NEW HOSPITAL AT VIGAN. DR. AND MRS. KLINE STAND IN THE REAR

A Little Boy With Dogs and Hogs

L. B. KLINE

We returned from our much appreciated vacation last Saturday, arriving in Vigan just at dark. That same evening we admitted two patients into the hospital, and sewed up the scalp of a third patient who had been attacked from behind in the dark.

Of the two who were admitted as in-patients, one was a little boy, eight years old. A young Filipino lady, a former appendicitis patient, found the little boy wandering down near the river and brought him to the hospital. He was too sick to be of any use, so he had been turned out of doors and was claimed by no one. He could not stand alone, and had nearly lost the power of speech. From what we could gather he had been numbered among the pigs and the dogs that roam the streets for a week, gathering what he could, for, like the prodigal son, none gave him to eat.

From his former neglect and exposure he is not expected to recover, but the little fellow will be taken care of as best we know how so long as he lives.

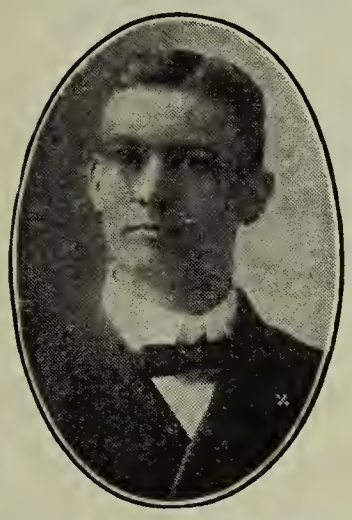
When money is given to Foreign Missions it goes to correct just such conditions. The missionaries are laboring to bring the world to Christ, to raise the standard of living, to correct defects in humanitarian instincts, to raise the fallen, and restore the lost.

Vigan.

MEDICAL WORK IN AFRICA

BOLENGE

The Englewood Church, Chicago, will build hospital.



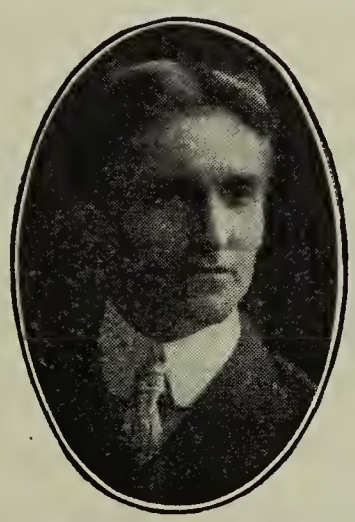
DR. R. J. DYE

DYING OF SLEEPING SICKNESS

SLEEPING SICKNESS

For years the cause of this strange disease was unknown, but Sleeping Sickness Commissions were sent to Uganda and to the Congo, and the cause was demonstrated to be a microscopic blood parasite, called the trypanosome. The transmitting agency of this parasite is a blood-sucking fly, the tsetse, which injects the blood thus obtained into the next victim, who in turn develops the disease. The symptoms are "apathy and listlessness to an extreme degree." Later on they simply lie in a profound stupor. For years death was the invariable termination of this dread disease, some lingering two years or more, others dying in a few months. It was thought for years that white people were immune. This fondly cherished hope was vain.

DR. G. J. P. BARGER,
Bolenge



DR. L. F. JAGGARD,
Monieka

DR. W. A. FRYMIRE,
Lotumbe

The Bolenge Dispensary

The medical work was opened April 17, 1889, at Bolenge, Africa. Dr. Royal J. Dye was the missionary in charge. We can hardly imagine how trying the first work was. It is said Dr. Dye was compelled at first to hire patients to take his medicine. There is no hospital building at Bolenge—only a small dispensary.

The land was given to the Mission by the Government in consideration of the medical services rendered. About one acre of land has been set aside for the hospital and dispensary work. The dispensary was built by the late R. Ray Eldred in 1903, and cost the modest sum of about $300. All of the material had to be taken by hand out of the forests, and from the time the building was begun to the time of its completion required about one year.

There is only one assistant here, his name being Mboola. He has been an evangelist, but, of course, has had very little training for medical work, and his salary is $50 per year.

About five hundred patients are treated in this dispensary annually. Altogether there has been more than five thousand patients treated since the dispensary was opened. The receipts here for medical work are very small, but the influence of the dispensary is large. Dr. W. C. Widdowson was for nearly three years at Bolenge, Dr. E. A. Layton two years, and Dr. L. F. Jaggard about one year.

There is now a medical missionary under appointment, Dr. G. J. P. Barger, and it is hoped that he will soon be at Bolenge, for they have been without a medical missionary there for some time.

Witchcraft—Voodooism Opposing the Missionaries

The witch-doctor of Africa is the arch-enemy of the gospel and progress along all lines. He is the high priest of fetichism and is a veritable fiend incarnate when under the excitement of his ceremonies. In the early days of our work in Africa the witch-doctor played a dramatic and serious part in the opposition to the gospel message and workers.

The early struggle has been graphically described in Mrs. Dye's "Bolenge." He was a keen, intelligent man of middle age. His sleight-of-hand tricks were the mystery of the peoples for miles about Bolenge, and the source of his power. At one time he came up to the mission station before daybreak and, overturning a stone, plucked a leaf; cursing it, he placed it and the stone in the hole; he said, "Whoever stubs their toe on this stone, let him get pneumonia." The mere tripping up on a stone giving pneumonia is ridiculous. Dr. Dye, threatening the witch-doctor, made him remove the stone and leaf. Many a struggle was made over Bolenge and vicinity, but scientific medicine and the friendly message of the gospel won out.

Witchcraft's cruelties are hardly believable. Our missionaries almost had to pay the people at first to get them to try their medicines. In fact, one old chief came up and asked for medicine, then he demanded pay for taking it. Now these same people, realizing the value and helpfulness, pay large sums for the larger operations, and our missionaries receive a good, reasonable fee for their medicines, while the power and influence of the old superstitions of witchcraft and fetichism are broken and almost forgotten about Bolenge. The people there would laugh at any one suggesting the old practices as a relief for suffering, or at any one trying to rehabilitate the old tricks and chicanery of the witch-doctor.

Our younger doctors now at Lotumbe and Monieka are doing for the peoples there what our medical missionaries who worked at Bolenge did there in the early days. Their operations are miraculous to the natives, and the power of witchcraft is being broken in their sections and the gospel is being gladly received.

What a wonderful change has been effected in only a few years! We are sure the friends rejoice in the work they have been permitted to accomplish in the name of the King.

WITCH DOCTOR, BOLENGE

His name was Bonkanza. Mrs. Dye says, "His life was a rare combination of trickery and deceit, with geniality and hospitality." He urged his children to be friends to the missionaries.

On account of the treacherous climate there are fewer medical missionaries in the Congo than in almost any other occupied field, yet nowhere are they so much needed.

SLEEPING SICKNESS, BOLENGE, AFRICA

Dr. Royal J. Dye making a regular visit to sleeping sickness camp below Bolenge, where infected patients are isolated.

INDIA

HOSPITAL AT HARDA, INDIA

This is where we opened our first station on heathen soil and where we baptized the first convert from heathenism. G. L. Wharton was the missionary.

This hospital is one of the most useful owned by the Foreign Society. It has always been conducted in a very economical way. First of all, the land was given by a Brahman. This was an extraordinary event. The first building was a very small one, erected in 1894, at a cost of $1,335. Dr. C. S. Durand opened this work and secured the first money for this building by doing dental work at the Hills. He worked among foreigners and made money. For many years this building has been entirely too small.

Recently a new piece of land was purchased for a larger and better hospital. This includes six acres, and cost only $328. It was bought by D. O. Cunningham, of the India Mission.

There are four assistants in this hospital; some preach and others do medical work. Samson N. Powar is a reliable and a skilled assistant. He is a Hindu. P. T. Lawrence is also a valuable assistant.

About 13,300 patients are treated annually in this institution. Much valuable surgical work is done. The work of the hospital has opened the hearts and the homes of the people as no other work could do.

The new hospital is now completed. It has been built under many trying circumstances. It cost about $7,000, and will be a tremendous force in the community. The spirit of the people has greatly changed since 1894. All classes of people take a larger interest in it, and even the Mohammedans look upon it with very much more favorable consideration.

The Scriptures are read and the gospel is preached to the people every morning before the medical work begins. The influence of the institution is for good, and only good.

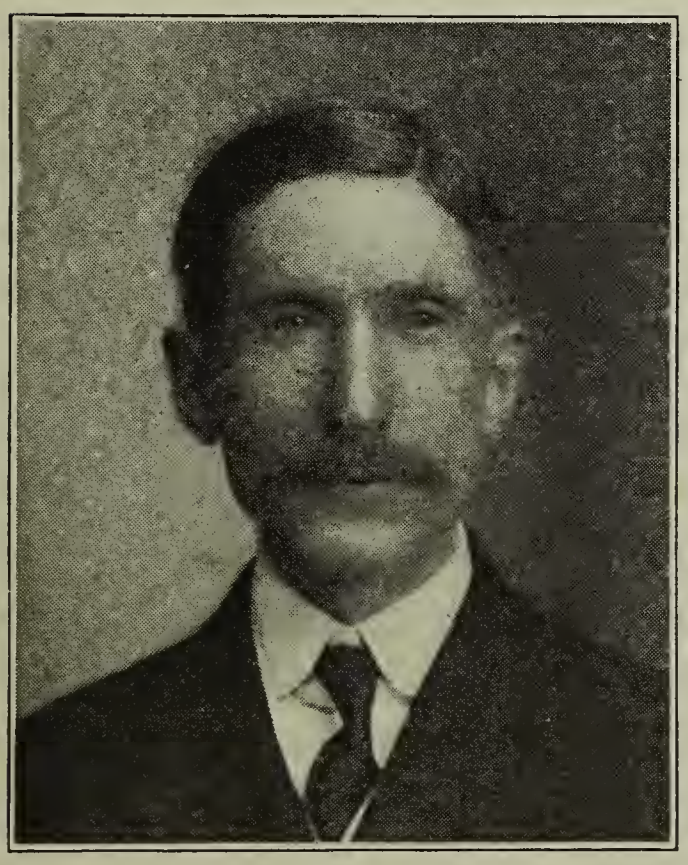
A GROUP OF LEPERS FROM THE HARDA ASYLUM

The man in the white coat, to the left of the group, is the keeper. The building shown is the one used as a chapel. Two in the foreground are women. Those whose fingers and toes have fallen off are in the advanced stage of the awful disease. There are many thousands of such cases scattered throughout India.

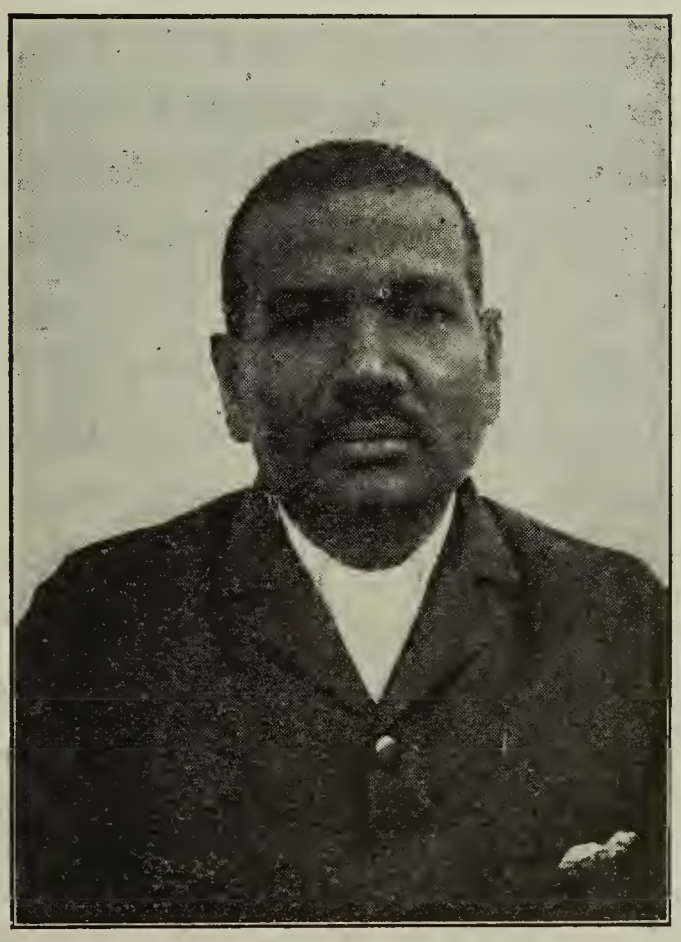
A VIEW OF THE LEPER ASYLUM AT HARDA

THE OLD HOSPITAL AT HARDA, INDIA

A splendid new hospital has been built, but the picture has not yet been received. We will publish it as soon as it is received. The missionaries have poor opportunities of securing good pictures. A friend in Ohio gave the money for the new hospital.



DR. C. C. DRUMMOND, MISSIONARY IN CHARGE



SAMSON POWAR, MEDICAL ASSISTANT AND EVANGELIST

THE HOSPITAL AND DISPENSARY WORK IN MUNGELI, INDIA

Josepha Franklin

The missionaries say that the hospital and dispensary work in Mungeli has been one of the greatest forces in the district to bring people to Christ. Hira Lal, an old and faithful Chattisgarh Christian, is at the head of this work. Bhikram, a Chattisgarh man who has had a few years in the Bible College, assists him. The number of patients at the dispensary averages about fifty per day. Regular services are held on the veranda for these. There are ten or twelve in-patients. Interest in the Bible lessons is very great. One day a visitor at the hospital asked my sister what was the difference between Satynam (religion of the true name) and Christianity. She said that the teacher of the Satynam had only a fragment of the truth, but that the teacher of Christians had the whole truth. The man seemed quite pleased with this reply, and was ready to hear more.

Lepers Baptized

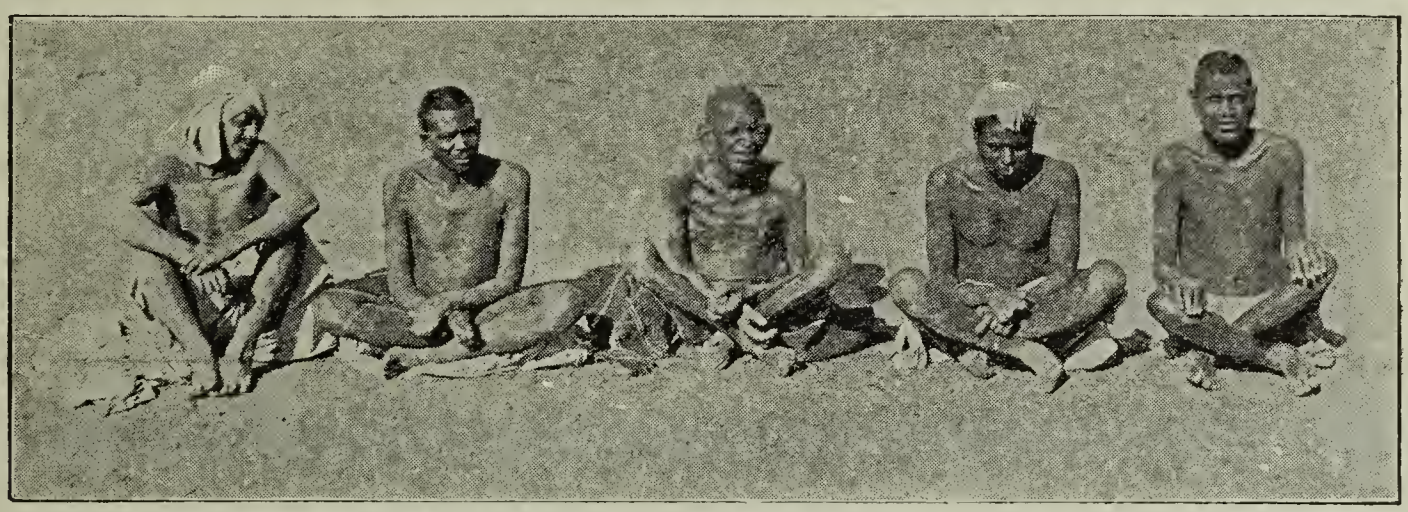
Mr. Benlehr had the oversight of the Leper Asylum in Mungeli. Our missionaries have always had the oversight of the asylum in Mungeli. Mr. Benlehr, when in the station, had a daily service for them. Five of these were baptized on the Sunday when I was there. Most of the congregation went from the church to the river to witness the baptism.

I have never seen a more pathetic sight. The fingers and toes of the lepers were gnarled and crooked or entirely broken off, while spots and sores disfigured their skin. Their noses were sunken in at the bridge, and in some cases nearly gone. Their lips were thick, coarse, and swollen. Bandages were tied over ulcers on foot and hands. I have never seen much of lepers, so had to struggle to overcome a sense of physical repulsion in order to come near enough to take part in the services. At the same time I could have wept at the pathos of the scene. Mr. Grainger took the confessions of the lepers, and Mr. Benlehr baptized them. The latter had his own hands swathed with cloth, so as not to touch the lepers or their clothing. One leper was entirely blind and

was led into the water by another leper, while a lame man was picked up and carried in by another leper. All gave their responses in such clear tones as to amaze me.

The Mothers Are Coming

Before we left the river a leper who seems to be a leader came to my sister and men, and said to her: "For many days I have had hope that my mother would visit us in our asylum. Will she not bring her sister and come now?" My sister said we would come, and so we went over the next day. As we neared the gate a few lepers saw us and shouted out: "The mothers are coming. Get ready for a meeting." Instantly the lepers began running out from rooms all



Lepers of India. Helpless. Without God. Hopeless.

around the premises. There were about sixty of them. Although no one shouted, "Unclean, unclean!" still the lepers kept apart from us. Our chairs were placed by the keeper, who was not a leper, and we sat down in the shade to have a service for them. The spokesman of the day before managed everything for us, and brought a musical instrument to play on. It was only a gourd partly covered with leather and with one string. It was gayly decorated with peacock feathers. I had been told that the lepers loved to sing, so I told him to play and have all sing for us. They chose their own songs. The first one was a Christian hymn with words running something like this: "Without thee, Lord Jesus, I am very helpless. The burden of my sin was upon me, but you took it down. The river (of Death) is very deep, and my boat (the body) is old and worn out. We all plead thee, Lord Jesus, to take us to the other side."

Sing Well

The mournful air with the repetition of "I am helpless without Lord Jesus" at every line seemed to me the saddest thing that I have ever seen or heard. Owing to the training given by Mrs. Rioch and Mr. Grainger, the people generally sing well here. The lepers kept good time, and sang with comprehension. One thing I noticed here, not generally seen among Christians—a singer would face another singer singing a line as if he were telling a most joyful piece of news. The second man also sang, but quietly. At the next line, however, the second man would suddenly begin to sing loudly, as if he had suddenly taken the story from the lips of the first man and were going on with it to a third man. The first man would then begin singing to a fourth man. The man who had the gourd had also a pair of iron rods with chains on them. When he fingered the string with one hand he rattled the rods and chains with the other, and swayed back and forth before the persons to whom he was singing. Once I noticed with a sickening horror that the white spots preceding ulcers had appeared on his knuckles, and knew that the falling off of the fingers was only a question of time, and his one pitiful form of amusing himself would be gone.

The Communion

Mr. Benlehr said he is not a man who gives way to sentimental feeling, but when he first came here he could not bear to see the lepers at communion. They had individual cups and balanced them sometimes on a stub of hand or a wrist, or, failing in this, dropped the cups. All of the lepers were Christians and listened fairly well to the talk I gave them. When the service was over, the leader came up and said there was an old man in the asylum too ill to get up, and asked us to go and see him. "For," he said, "I gave him some hope that our mothers would come to see him." We went over and found the oldest Christian in the asylum. He had no fingers or toes, and nothing that could be called features, but he told us when he came into the asylum and of the different missionaries who had been in Mungeli since then, and of his own baptism.

Awfulness of Leprosy

A sight of the lepers makes one realize the force of the expression "moral leper." One form of the disease is the lack of sensation. Hira Lal told me that rats bite the poor creatures, or they burn their hands without knowing it. Again, the disease attacks the muscles, and the drawing is fearful agony. Burning, itching, and pain and fever torment them night and day. The people here, however, do not have the white man's horror of the disease. Lepers often live in open sin, and children are born in leper asylums. The asylum for Mungeli is for men only, although a few women are temporarily in it. Mr. Benlehr is now building an asylum for women lepers in Pendridi. Although the caring for the lepers is a deed of mercy, it is not a means of spreading Christianity beyond the inmates of the asylums.

Mungeli, C. P., India.

PATIENT AT THE MUNGELI HOSPITAL

This patient was there when Dr. Anna Gordon was in charge. A snake had bitten him on the toe, gangrene of entire foot set in. A successful operation in amputating the foot was made by Dr. Gordon, and he fully recovered. This is only one instance of hundreds of cases of merciful help to the afflicted.

DR. ANNA GORDON AND ASSISTANTS, MUNGELI

The above is Dr. Anna Gordon and three of the medical assistants whom she trained. The young man and nurse on either side of Dr. Gordon are husband and wife. They were formerly famine orphans. The young man with the dark coat passed the State examination in pharmacy.

Dr. Gordon did a great work as a medical missionary in all this region. She is gratefully remembered by all classes.

DR. G. E. MILLER AND HIS MEDICAL STAFF, MUNGELI

MRS. DAVID RIOCH AND HER HOSPITAL STAFF AT BARELA

Barela is an out-station from Mungeli. Mrs. Rioch did much work around about Mungeli. She and her husband are now located at Damoh and have charge at present of the orphanage. Poor health and family cares have not permitted her to do as much direct medical work in recent years.

MUNGELI HOSPITAL

The hospital is at the right end, then the operating room, then dispensary, and two ward rooms—one for men and the other for women. This hospital, though inexpensive, has done much to break down prejudice and to make friends for the gospel.

There is a wonderful movement at Mungeli. The signs of a mass movement grow brighter.

WARDS OF MUNGELI HOSPITAL

The poor are gathered into these wards and are blessed by the ministry of the medical missionary. The large tree has been a great blessing. It affords an abundant shade. The well is seen in the center.

HIRA LAL, HOSPITAL ASSISTANT AT MUNGELI, INDIA

A very capable and a most devoted man. He enjoys the confidence of all classes. Besides doing medical work, he preaches the gospel with power. He is greatly beloved.

INDIA FAMINE SUFFERER

The lives of thousands have been saved in India during the famine years by the timely aid of friends in America and in other lands.

LEPERS IN ASYLUM CONDUCTED BY FOREIGN SOCIETY, MUNGELI, INDIA

There are about sixty lepers in the asylum, and all are Christians but five. The money for the buildings was furnished by the Leper Mission of Edinburgh, Scotland. This is a merciful institution.

WOMEN'S HOSPITAL

This is a hospital and dispensary built in 1905. It is located at Damoh, and not far from the church and great Sunday-school. The wards are in the wing of the hospital. The gospel is taught here constantly. Many have been won to Christ. This hospital was built by the Christian women in England. They did a great service for their sisters in India.

Dr. Jennie V. Fleming had charge of this institution for a time. She did a good work.

Dr. Mary T. McGavran now conducts the hospital. Her life and work are very useful.

DR. JENNIE V. FLEMING

DR. MARY T. McGAVRAN

THE WOMEN'S HOSPITAL, DAMOH, INDIA

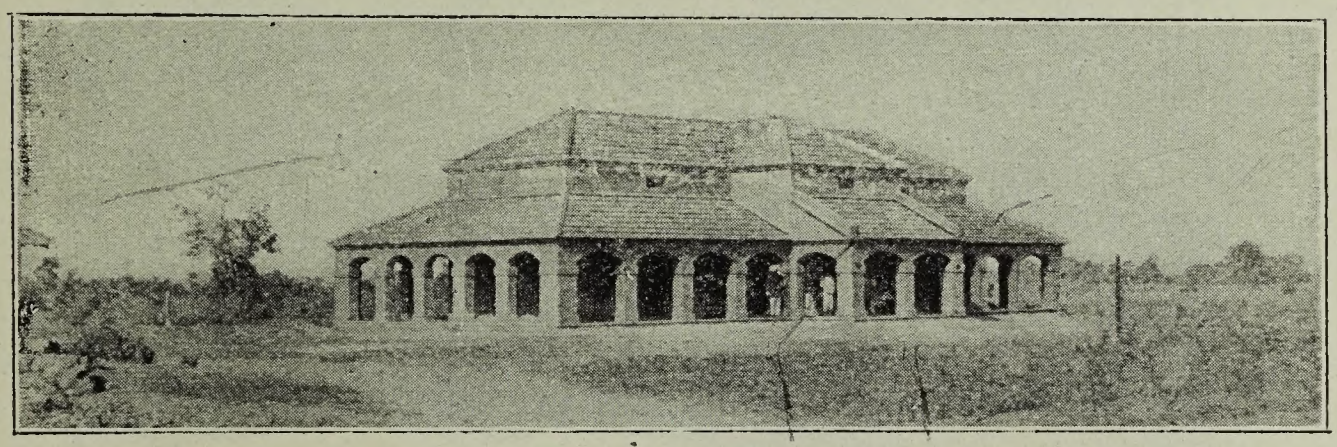
The Women's Hospital, Damoh, India

This building was begun in 1910 and completed in 1911. Dr. Mary T. McGavran has had charge of it continuously, except during furlough periods, when Miss Mary Clarke and Dr. Jennie Fleming carried on the work. Dr. McGavran arrived in India in 1895. In 1907 she rented a native house in the town and conducted a hospital and dispensary. That

year she treated 13,770 patients. The first year records over 20,000 as being treated in the new hospital. Many days during the winter season she preaches to and treats over one hundred patients in a single day.

After her morning's work in the hospital is over, she drives out to the surrounding villages and treats patients who are not able to come to the hospital.

The building is situated on one of the main streets and within the growing area of the town. This hospital is one of our greatest agencies for reaching people. Dr. McGavran is widely known and is greatly honored and respected. People come from villages far distant to be treated in her hospital.



BOYS' HOSPITAL

This hospital is in the Boys' Orphanage at Damoh, India. The great number of boys and young men made a demand for hospital. When a boy is not able to work or study, he is cared for in this institution.

The Boys' Orphanage Hospital was built mostly by famine labor. About the years 1901-1902, J. G. McGavran had charge of the most part of the building, though Mr. Rambo and Mr. Rioch shared in the oversight of its erection. Dr. Minnie Rioch had charge of it in a medical way during a part of her first term. Dr. G. E. Miller had charge for one year. Latterly a native doctor from the Government Hospital attends to the needs of the sick boys in the Boys' Orphanage Hospital.

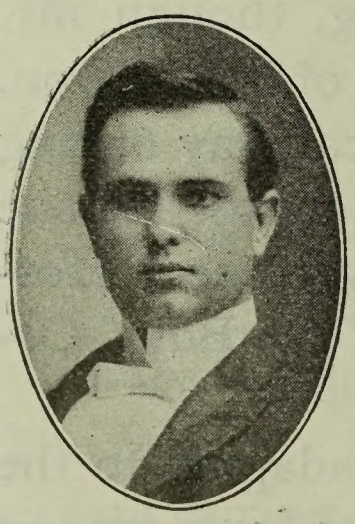
The building is commodious and is well adapted to the needs of the orphans. From two to four boys from among the Orphanage boys are in training as nurses and hospital assistants. They take the Government examinations from time and time, and many of them become proficient nurses and compounders.

MEDICAL WORK IN TIBET

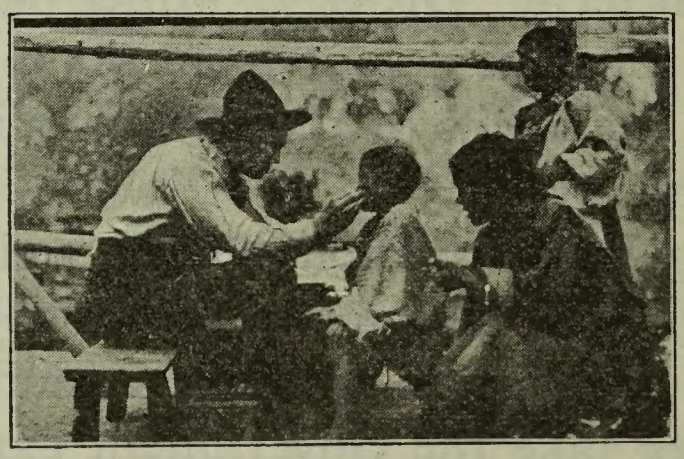
A Hospital to be Built

MEDICAL WORK AMONG TIBETANS

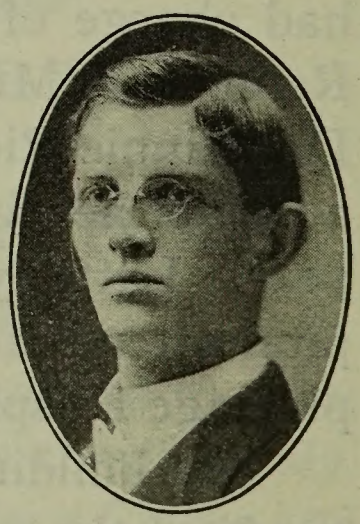
On the right is a Tibetan teacher. On the left a Tibetan, holding a prayer-wheel. who had typhus fever about six weeks and was treated by Dr. Shelton. This was Dr. Shelton's first fever patient among the Tibetans.



DR. A. L. SHELTON



DR. SHELTON PREPARING TO OPERATE ON HAIR-LIP



DR. W. M. HARDY

Record of Thirty-Nine Years

The following table shows the record of the Foreign Society for the past thirty-nine years. These are cheering figures. We have every reason for thanksgiving. This showing must be carefully studied to be fully appreciated.

Year	No. of Contributing Churches	Amount Contributed by Churches	No. of Contributing Sunday-schools	Amount Contributed by Sunday-schools	Total Amount Contributed	Missionaries	Native Helpers	Total Missionary Force
1876	30	$20 00	.....	.....	$1,706 35	2	.....	2
1877	41	548 18	2	.....	2,174 95	2	.....	2
1878	68	565 03	47	$195 10	8,766 24	5	.....	5
1879	209	1,881 73	52	210 26	8,287 24	9	.....	9
1880	324	2,723 09	69	246 02	12,144 00	10	.....	10
1881	217	1,637 54	198	750 00	13,178 46	13	.....	13
1882	524	4,940 77	501	2,175 00	25,063 94	11	.....	11
1883	473	4,764 95	516	3,205 00	25,004 85	19	1	20
1884	585	7,189 90	699	4,125 00	26,601 84	22	3	25
1885	648	7,191 00	787	5,125 00	30,260 10	26	7	33
1886	653	7,004 32	820	6,035 00	61,727 07	31	13	44
1887	774	10,304 73	1,064	10,513 00	47,757 85	32	13	45
1888	990	15,181 72	1,217	15,662 00	62,767 59	37	23	60
1889	1,038	17,214 67	1,417	19,123 00	64,840 03	43	27	70
1890	805	13,505 88	1,251	17,765 00	67,750 49	53	28	81
1891	991	18,000 63	1,511	21,411 00	65,365 76	58	34	92
1892	1,355	24,259 85	1,452	22,907 00	70,320 84	63	37	100
1893	1,208	23,818 49	1,571	18,690 00	58,355 01	65	44	109
1894	1,806	30,679 63	2,276	23,486 00	73,258 16	66	55	121
1895	2,403	36,549 99	2,525	27,553 00	83,514 16	68	66	134
1896	2,459	39,902 00	2,605	28,418 00	93,867 71	76	67	143
1897	2,586	39,568 28	2,810	30,027 00	106,222 10	87	77	164
1898	2,907	45,650 20	3,180	34,334 00	130,925 70	93	108	201
1899	3,051	57,781 00	3,187	39,071 00	152,727 38	98	131	229
1900	3,067	65,964 00	3,260	42,705 00	180,016 16	111	146	257
1901	2,762	62,007 00	3,216	42,841 00	171,898 20	111	160	271
1902	2,822	68,586 00	3,365	48,116 00	178,323 68	115	223	338
1903	2,825	79,785 00	3,310	51,630 25	210,008 68	117	290	407
1904	2,915	89,545 01	3,532	56,832 47	221,318 60	143	295	438
1905	2,834	95,500 00	3,552	61,817 60	255,922 51	154	312	466
1906	3,178	109,018 00	3,638	66,809 65	268,726 00	154	333	487
1907	3,415	123,468 00	3,785	77,158 73	305,534 54	155	410	565
1908	3,457	128,347 00	3,742	75,180 20	274,324 39	167	594	761
1909	3,396	146,081 00	3,775	77,199 24	350,685 21	170	634	804
1910	3,227	138,098 48	3,864	90,251 82	360,712 92	170	761	931
1911	3,023	139,501 20	3,787	83,041 35	379,082 03	169	759	928
1912	2,971	135,835 49	3,981	92,751 92	400,728 44	172	1085	1256
1913	3,122	129,871 00	4,051	92,853 00	434,183 00	181	832	1013
1914	3,187	141,604 87	4,122	92,753 17	**464,149 16**	181	805	**986**

Why Should We Maintain Foreign Missions?

1. **Because** this is the will of God. He has commissioned the church to preach the gospel to the whole creation.

2. **Because** missions lie nearest to the heart of our Lord. This was the one work he assigned his followers after he rose from the dead and before he ascended to the Father.

3. **Because** we have obtained mercy that we might witness for Christ in helping others to find him.

4. **Because** the welfare of the church depends upon its efforts to evangelize the world. "When a church ceases to be evangelistic, it soon ceases to be evangelical."

5. **Because** our own personal salvation depends upon our obedience to the commandments of our Lord. "To obey is better than sacrifice."

6. **Because** it is of the very essence of Christianity to be missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary; if it disregarded the parting charge of its Founder.

7. **Because** the nations cannot be saved without the gospel. Commerce, diplomacy, knowledge, the instrumentalities of civilization will not redeem men from sin and mold them into the likeness of Christ.

8. **Because** there is salvation in Christ, and there is salvation in none other; for there is none other name given under heaven among men whereby men must be saved.

9. **Because** the world cannot long exist part pagan and part Christian. One element or the other must gain the supremacy. If Christian people fail to do their part, the powers of darkness will win the day.

10. **Because** the enemies of all righteousness—infidelity, intemperance, and worldliness—are in keen competition with the church for the control of the nations.

11. **Because** success is assured. "This salvation of God is sent unto the Gentiles, they will also hear." The Kingdom of this world shall become the Kingdom of your Lord and of his Christ.

12. **Because** the glorified Redeemer expects to see all nations bow in submission to his authority. He is waiting to see of the travail of his soul, that he may be satisfied.

13. **Because** we are all well able to do it. The church has the men to go and the funds to support them in the service.

14. **Because** of the urgent calls that come from every field for the gospel. We cannot stop our ears to these calls and be guiltless.